MISSIONARY HORIZONS

NOVEMBER, 1954

MISSIONARY HORIZONS

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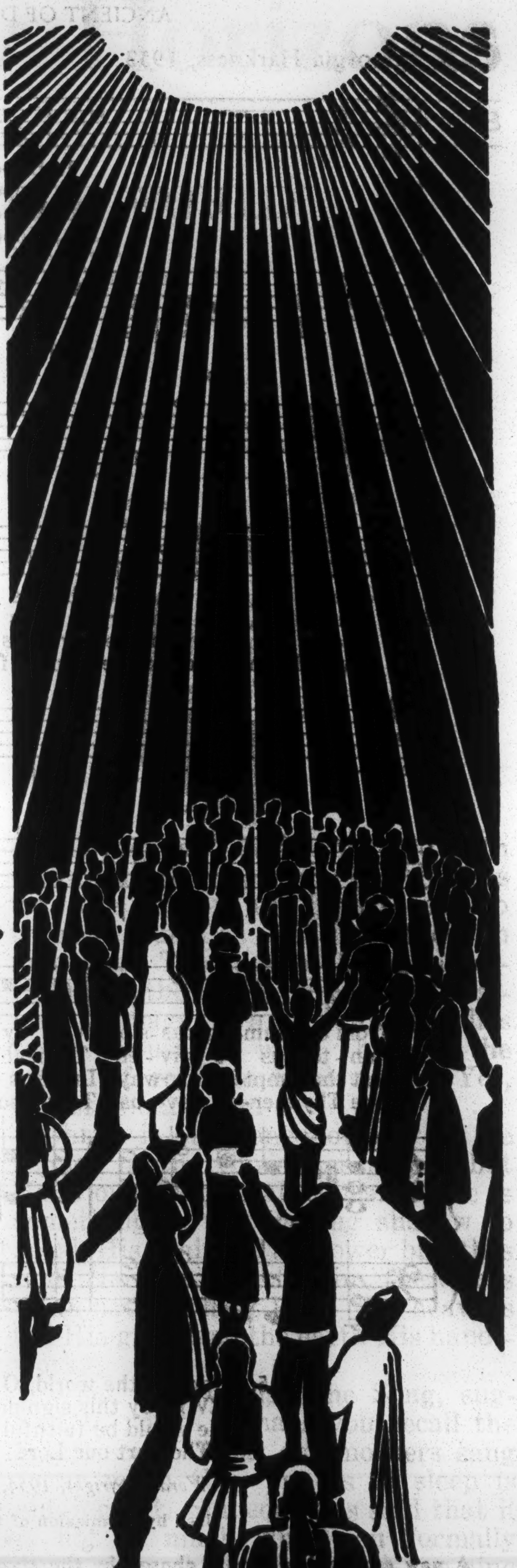
COVER PICTURE—One hundred years ago on November 15, our pioneer missionaries reached Egypt. This picture has been selected because it represents one activity of the indigenous Christian Church in Egypt today—a church which has trained teachers taking a genuine Christian interest in the great Literacy campaign and in other endeavors.

CHRIST, OUR HOPE

THE CLARION-CALL



Awake, awake, O Church of God!
Comes now to thee the call
Of Christ, thy Lord, who bids thee on
Till every foe shall fall.
What though the hosts of darkness stand,
Their last fierce battle make?
The Victor, Christ, he summons thee;
O Church of God, awake!

O Church of God, lose not the day
What now has come to thee;
A world, awaking from its sleep,
Is waiting light to see.
On heathen altars fires burn low,
Forsaken temples are;
Now, now advance, let idols fall,
And Christ be known afar.

The fathers heard; they followed fast,
And eager met the foe,
The prison's chain, the dungeon's gloom,
And drank the cup of woe,
With faith-cleared eye they saw the Lord,
The meaning of His cross;
For mankind's sake, for Jesus' love,
All things they counted loss.

The toil and labor of the years,
Let these not be in vain;
Haste, reap where others sowed in tears,
And weary served in pain.
Thy sons, thy daughters ready are
To dare for Jesus' sake;
O golden Hour! what call is thine!
O Church of God, awake!

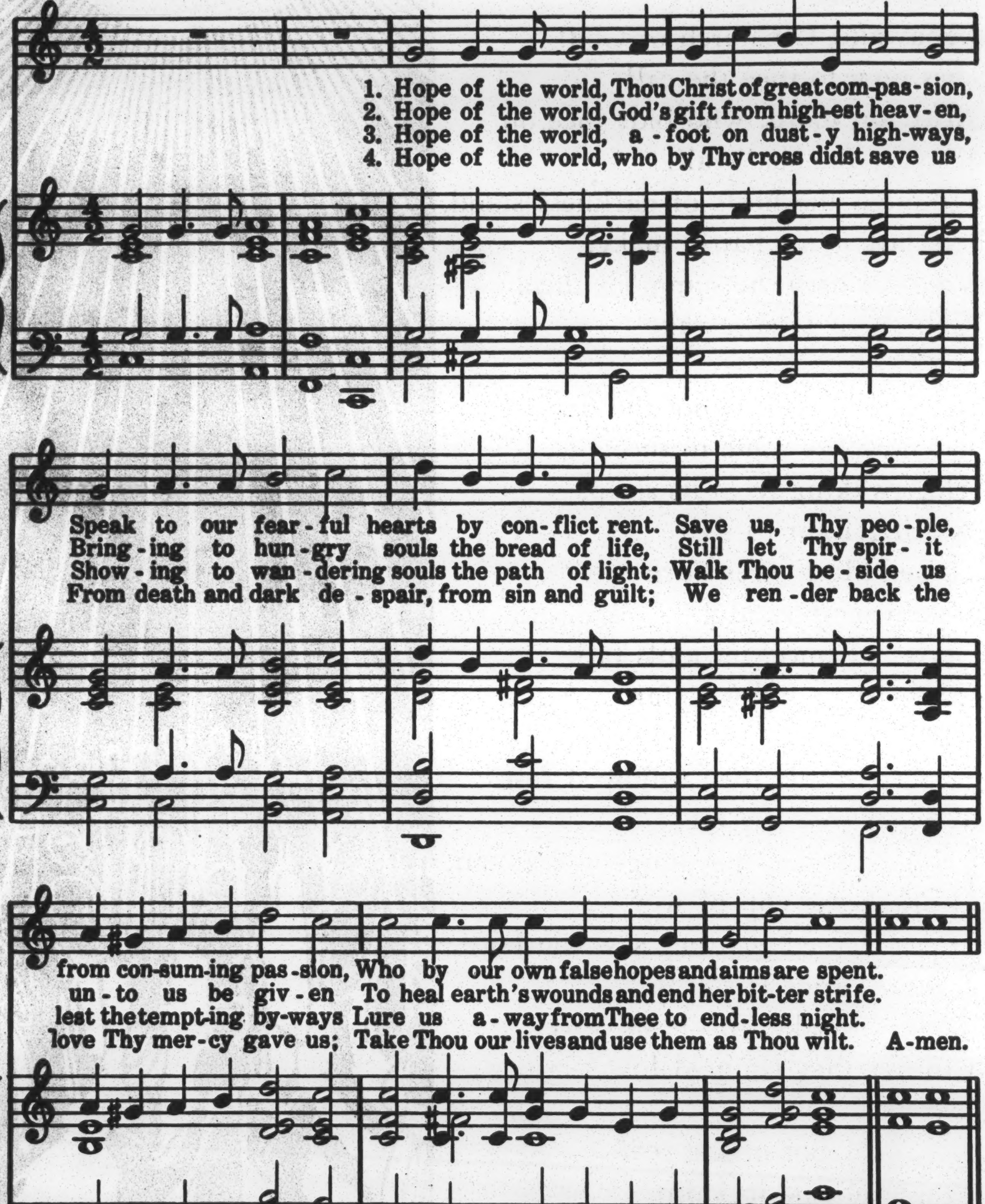
Anonymous

And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. Luke 13:29

Hope of the World

ANCIENT OF DAYS (Albany) 11. 10. 11. 10.

Georgia Harkness, 1953 | J. Albert Jeffery, 1886


1. Hope of the world, Thou Christ of great com-pas-sion,
2. Hope of the world, God's gift from high-est heav-en,
3. Hope of the world, a - foot on dust-y high-ways,
4. Hope of the world, who by Thy cross didst save us
Speak to our fear-ful hearts by con-flict rent. Save us, Thy peo-ple,
Bring-ing to hun-gry souls the bread of life, Still let Thy spir- it
Show-ing to wan-dering souls the path of light; Walk Thou be-side us
From death and dark de-spair, from sin and guilt; We ren-der back the
from con-sum-ing pas-sion, Who by our own false hopes and aims are spent.
un-to us be giv-en To heal earth's wounds and end her bit-ter strife.
lest the tempt-ing by-ways Lure us a-way from Thee to end-less night.
love Thy mer-cy gave us; Take Thou our lives and use them as Thou wilt. A-men.

5. Hope of the world, O Christ, o'er death victorious,
Who by this sign didst conquer grief and pain,
We would be faithful to Thy gospel glorious:
Thou art our Lord! Thou dost forever reign!

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A new ecumenical hymn, chosen by the Hymn Society of America from nearly 500 new texts submitted at its invitation in recognition of the Second Assembly of the World Council of Churches, Evanston, Illinois. Together with ten others, it has been published by the Society in a pamphlet entitled "Eleven New Ecumenical Hymns" (with words and music), 25¢ each with discounts for quantity orders. A folder with this Harkness hymn (two tunes, and words in French and German translations also), 3¢ each in any quantity.

Missionary Horizons

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CHRIST FOR THE WORLD

WORSHIP SERVICE

By MRS. VIRGIL M. COSBY, Cleveland, Ohio

CHRIST, THE SONG (Psalm 118:14)

During this year in our worship services we have been thinking of "Christ for the World" as the Burden Bearer, the Water of Life, the Leader, the Child, the Youth, the Friend, the Bread of Life, the Tree of Life, the Light and the Foundation. Now as we plan for our Christmas worship it is fitting to think of "Christ, the Song." There are many ways in which to develop this thought, such as the Christmas message in song, using the beautiful carols, or a meditation on "Christ, our Song of Hope," using the suggested scripture in your program: I Timothy 1:1; Acts 4:12, and the suggested hymns. Pictures of art, 2" x 2" slides, recordings, poems, dramatizations can be used. There is such an abundance of material. Develop a worship service in the manner that will give your particular group a rich experience in worship.

A Meditation: When Richard, the Lion-hearted, lay in prison in a foreign land, his favorite minstrel traveled far looking for his master and everywhere he sang the king's favorite song, knowing that if the king heard it he would respond. The minstrel one day came to the castle where the king was imprisoned. As he sang, the king heard the song and took up the melody and the minstrel knew that at last his search was ended and he had found his master. He carried a message in song.

The greatest message that ever came to this earth came in song, the angels' song. The melody of that Bethlehem chorus still resounds in the hearts of men. As we approach the birthday of our King and Saviour, the air is full of music—it is a part of our very life. The carolers go forth to sing the wondrous story to shut-ins—to the sick—to the imprisoned—to those in slums as well as to those in mansions. The church choirs and organs stir thousands with the Christmas message. Christmas melodies reach thousands more through the media of radio and television. Yes, Christ is our Song.

Christ is our Song not only as we rejoice in the Christmas season but He is our Song at all times. There is something in the evening shadow to speak His praise. The flower breathes Him, the star reflects Him, the voices of all nature chant Him. The heavens tell His glory and the earth His handiwork.

What does Christ, the Song, suggest to you? Perhaps you recall the cradle song. What our mothers sang to us when they put us to sleep is singing yet. Someone has said that it is not so much what you formally teach your children as what you sing to them. We can teach Jesus' love as we teach our children to sing "Away in a Manger" and "Jesus Loves Me." Christ is a cradle song.

Christ is the song of youth as they sing "Hark, the Herald Angels Sing" and also when they sing

"Just as I am, Thine own to be,
Friend of the young who lovest me,
To consecrate myself to Thee
O Jesus Christ, I come."

Christ is the song of the aged. They sing so very reverently "O Come All Ye Faithful" and also the loved Seventy-third Psalm

"In sweet communion Lord with Thee
I constantly abide;
My hand Thou holdest in Thy own
To keep me near Thy side."

Christ is the song in the night. Job speaks of him who giveth songs in the night (Job 35:10). Night of trouble has come down upon all of us at sometime but Christ always speaks peace to the heart and we can truly sing "Thou wilt keep him in perfect peace whose mind is stayed on Thee. Perhaps "Silent Night, Holy Night" holds greater meaning for such experiences.

Christ is our Song for "there is no other name under heaven given among men by which we must be saved." How our hearts overflow with praise and song when we think that "God so loved the world that he gave his only Son."

Our Prayer:

God grant that Jesus Christ may be born in us,
And live in us
And grow in us
And through us bring blessing and song to others in this coming year.

Music and words, p. 368,
The Psalter Hymnal

CHRIST FOR THE WORLD

Christ for the world we sing!
The world to Christ we bring,
With loving zeal;
The poor, and them that mourn,
The faint and overborne,
Sinsick and sorrow worn,
Whom Christ doth heal.

Christ for the world we sing!
The world to Christ we bring,
With fervent pray'r.
The wayward and the lost,
By restless passions tossed,
Redeemed, at countless cost,
From dark despair.

Christ for the world we sing!
The world to Christ we bring.
With one accord;
With us the work to share,
With us reproach to dare,
With us the cross to bear,
For Christ our Lord.

Christ for the world we sing!
The world to Christ we bring,
With joyful song;
The newborn souls, whose days
Reclaimed from error's ways,
Inspired with hope and praise,
To Christ belong. Amen.

—Rev. John B. Dykes, 1875

God's Christmas Gift to the World

GRACE NOTES FROM A MUSICAL ODYSSEY

By ROSA PAGE WELCH, American Negro Soprano Soloist

WHEN you've been where I've been, seen and had fellowship with people of all classes—all wonderful people, with desires, ambitions, and longings just like ours—

..friendly, loving, warm, generous, appreciative people, and so grateful for the very least you could share with them of kindness, love, understanding, and compassion—

..people weary and almost hopeless of barely existing—

..people who have suffered from the devastation of war, but with new hope, expressed in their amazing energy to rebuild and rehabilitate;

When you've seen every schoolroom almost spilling over with children (especially in mission schools) and parents begging tearfully to bring their children, too;

When you've relayed pleas for forgiveness, friendship, Christian understanding, and brotherliness;

When you've seen the wounded let that message of love and repentance heal the wounds;

When you've seen the light of the love of Jesus in the face and acts of the son of a chief who had persecuted and beaten Christians, who also was required to give the lashes; and when you've shaken hands with the lashed, who had only rejoicing in their hearts and great love for their new brother in Christ;

When you've seen and walked the hills and valleys where Jesus walked; and when you've gone into the tomb where our Lord was buried, and then walked out into the beautiful garden, looked upon and out and felt the Presence of our Living Lord;

Rosa Page Welch

When you've seen black men, women and children from whom the bonds of ignorance and superstition are being slowly but surely loosed through the knowledge and power of a loving and compassionate Saviour;

When all around the world through the young churches you've seen radiant, happy, lively Christians, and preachers preaching with dignity, fervency, and stern challenge;

When you've seen the pagan and the convert, the sinner and the saint, side by side, and then observed the amazing difference Christianity makes;

When you've seen the missionaries patiently (oh, sometimes there's a slightly impatient one), diligently and tirelessly working, not only at what they specialized in but at a dozen and more different jobs, seldom complaining, but always wishing for more hours and more hands; and when you have seen some of them so overworked they seemed ready to drop;

When you've observed how white are the fields unto harvest, and how miserably few are the laborers;

Oh, when you've seen all this and made innumerable other observations, you may spend, as I have spent, sleepless hours wondering about myriads of things—

For several months "Grace Notes from a Musical Odyssey" has been kept on file to reprint at the opportune time, from "Outreach" by permission of its gracious editor, Mrs. Florence Hayes. Inasmuch as Rosa Page Welch presents a living picture of what "God's Christmas Gift of Jesus" has meant to the whole world, what could be a more appropriate development of the topic, "God's Christmas Gift to the World"? When she wrote these "Grace Notes" Mrs. Welch had just returned from an eight-month musical mission to Japan, the Philippines, Thailand, Pakistan, Africa, the Near East and Portugal. Her mission in 1953 was sponsored by the Disciples of Christ, the Presbyterian Church U.S.A., and the General Dept. of United Church Women of the NCC. An RCA long-playing record which can be used on any 33-1/3 record player, price $2.00, and also a thirty-minute tape at 7½ in. per second, $5.00 plus 25c postage, both captioned "Singing the Gospel Message Around the World," will be ordered at your request, by the Visual-Aid Dept., 209 Ninth St., Pittsburgh 22, Pa. The record and tape were made available by popular request of the National Assembly of United Church Women in Atlantic City, N. J.—Editor

. . Why and how did it happen that God, working through organizations and groups of Christians, sent me on such a journey?

. . Who am I, this lowly child of His, to be thought fit and worthy of such an almost frightening challenge? Can I really do it? and how?

. . And then you realize that there were those who believed enough in you, that God himself had used these, his children, as the channel; and, since you believe this, although you feel inadequate, this is the time you've got to trust him for everything, in every way, every where, and you'd better start right now.

. . And I remembered those who were praying for me and would always be praying for me, and I knew the number would increase.

When you've had experiences such as I have had, and when you have felt and experienced the Presence and had such amazing revelations of God's guidance, you don't return with any feeling of greatness or pride or a "Look-at-me,-I've-been-around-the-world" feeling.

You don't come back—I haven't come back—knowing everything, everybody, or all about the people I met and was with.

I return to you with a humbleness I have never known before.

I return with a new and greater appreciation and respect for missionaries. I've discovered that missionaries are not all saints, but that they are human beings too, and that they grow even as we, as we give ourselves in His service.

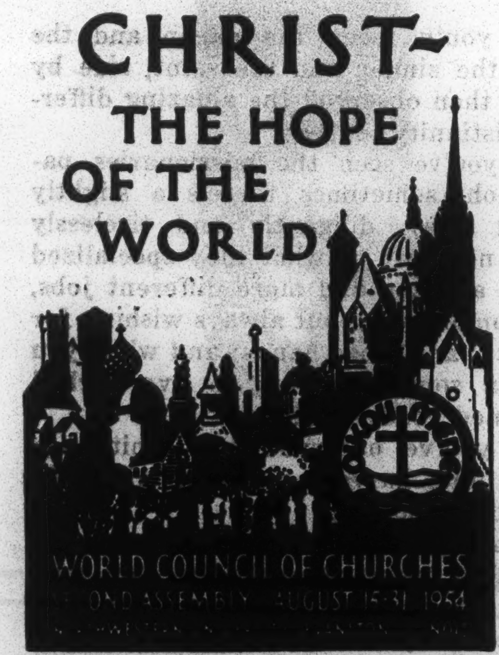
I have a knowledge of God through Jesus Christ and the meaning of his Church that I had never had before. I really know what brotherhood means, and I really know that all men everywhere are brothers, whether or not we like it, or whether or not we act it.

I know that God through Jesus Christ can and will bind us together, if we are willing to let him.

I was never more aware of the utter complacency, carelessness, and superficiality of our own witnessing at home and of the spiritual poverty and lack of genuine enthusiasm in our Christian living. We have lost (or never had) the art of really enjoying our Christianity. Everywhere I went I found that the people take their Bibles and hymn books to church, that children and adults alike use their Bibles and follow the minister as he reads the Scriptures. And how they all sing the hymns of the Church!

Because of the impact upon my life of the radiant Christian witness of countless individuals, both national and missionary, whom I met in every country, in villages, in the bush, in cities and in towns, in hospitals and in homes, in mud huts and in mansions, on the highway, on planes, on trains, jeeps, or trucks—

Because of all this, I'm a better Christian. I've got to be. *And I'd better be!*



FROM REPORTS ADOPTED BY THE EVANSTON ASSEMBLY

Section II: Evangelism

I. *The Evangelizing Church.* Jesus Christ is the gospel we proclaim . . . We were hopeless about life and our place in it; He has given us hope and filled our life with meaning . . . (We are) the Church of Christ on earth . . . To evangelize is to participate in His life and in His ministry to the world . . . This ministry of the risen and ascended Christ: Christ as He is today . . . In and by this ministry the Church lives in the power of the Holy Spirit whose work enables and confirms its testimony . . . The gospel is preached because the Lord is risen and the age of the Messiah begun . . .

VI. The time of evangelism will not last forever; it will be succeeded by the time of the Kingdom fulfilled. The good news will not remain forever a promise made: it will become a promise kept. The gospel will not be the knowledge of the privileged few: it will be revealed to all.

EAST MEETS WEST IN WORLD CONFERENCE

Impressions of United Presbyterians at the Second Assembly of the World Council of Churches. Evanston, Illinois, August 15-31, 1954

EVANSTON ON THE EVANGEL FOR EVERY MAN

By T. M. TAYLOR, D.D., Pittsburgh-Xenia Theological Seminary, Pittsburgh, Pa.

THE World Council of Churches can never forget that it was born as a result of the Christian missionary enterprise over the past two centuries. It was in its obedience to the commission of its risen Lord that the Church of Jesus Christ began to see the sin of its divisions in the light of the Gospel and rediscovered its necessary unity.

In the Gospel according to John, Jesus says to his disciples, all of whom were Jews, "And I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd" (Jn. 10:16.) If there is but one Good Shepherd it is inconceivable, to the Shepherd himself, that there should be more than one flock. Other sheep—"(God's) sheep . . . scattered over all the face of the earth" (Ezek. 34:6; cf. whole of ch. 34)—"sheep . . . not of this fold"—are to heed the Shepherd's voice and be gathered into the one flock. There can be no doubt that Ezekiel 34 was the Old Testament source for this whole discourse of Jesus. While in Ezekiel the "scattered sheep" appear to be the dispersed Israelites, Jesus clearly intends by the expression "not of this fold" God's chosen people from among the Gentile nations as well. Jesus' statement, "And I, when I am lifted up from the earth, will draw *all men* to myself" (Jn. 12:32), verifies this beyond all doubt. All—Jew and Gentile alike, as with Paul—though of *different folds*, are to be gathered into *one flock*. Our Good Shepherd clearly conceives of his missionary task as the bringing together of all God's sheep into that one flock.

The recent Second Assembly of the World Council of Churches, meeting at Evanston, Illinois, showed no disposition to forget this biblical truth, that the *mission* and *unity* of the Church belong together. Indeed, the Assembly in nearly all its documents reiterated this understanding. The very first words after the formal salutation of its *Message* to the Churches are, "We affirm our faith in Jesus Christ as the hope of the world, and desire to share that faith with all men. May God forgive us that by our sin we have often hidden this hope from the world." Toward the end of the *Message* the Assembly says pointedly to the Churches, "The Church of Christ is today a world-wide fellowship, yet there are countless people to whom He is unknown. How much do you care about this? Does your congregation live for itself, or for the world around it and beyond it? Does its common life, and does the daily work of its members in the world, affirm the Lordship of Christ or deny it?"

Likewise the Assembly's statement on the main theme declares, "The Church witnesses to this hope when it seeks, in unity with its Lord, to be His Church; when it is in the world as He is in the world to seek all, to save all, to serve all; when it manifests growing unity in its fellowship; when in its sacramental life the bread and cup are truly shared across all barriers of class and race, culture and wealth."

But it is in the report of the Assembly's study section on "Evangelism", dealing with the one mission of the Church to proclaim the Gospel at home and abroad, where the implications of this doctrine are most fully drawn out. This is a document which no mission board of any denomination can afford to ignore. It ought to become the object of intensive study, and will undoubtedly be instrumental in shaping the immediate tactical modification of missionary labors, as well as long-range missionary policy. The first section of this report, entitled "The Evangelizing Church," is a careful biblical statement of the theology of missions—"called from heaven and answering on earth, set by God as the sign and sharer of the life and work of Jesus Christ, the Church's very existence is a miracle of grace. To evangelize is to participate in His life and in His ministry to the world."

The application of this theology to the practical work of missions is delineated in the remaining five sections of the report. We cannot, in the space allotted us, do justice to the "strong meat" therein contained. We can only whet the appetite of those who are concerned for the mission of the Church to our generation.

" . . . Through all the aspects of its life the Church participates in Christ's mission to the world, both partaking of the gospel and seeking to communicate it. Evangelism is the place where the Church discovers itself in its true depth and outreach.

"But this witness of the Church to its Lord is weakened by our faithlessness—not least our divisions. Therefore will the Church deal with these divisions with holy impatience, and passionately strive for unity. Unity is destroyed where there are confessional antagonisms, nor will unity of faith and life among Christians be achieved except as churches increasingly work together to bring the gospel to the whole world. Also, wherever Christians find themselves separated by caste, class, racial, or other barriers, they will boldly cross them, manifesting Christ's solidarity with the whole of mankind . .

" . . . Here is the heart of the matter. There must be personal encounter with Christ. It is not enough to present Him merely as an example to follow. The gospel proclaims a living Christ . . .

" . . . The Church must break out of its isolation and introversion, meeting the individual where he is with the compassion and comprehension of Christ . . . No social group lies outside the orbit of the compassion of Christ.

. . . "The first area of evangelism is our own inner life . . . Jesus. . . . commanded us to wait for the power of the Holy Spirit . . .

"The laity stand at the very outposts of the Kingdom of God. They are the missionaries of Christ in every secular sphere . . . .

"New forms of specialized ministries are appearing . . . . In them the ecumenical approach of the churches working together can achieve what the various denominations working separately can never bring to pass . . . .

"Traditionally the Church's congregational life has been based on the family and on the geographical area. Where this is breaking down, it is urgent that the Church come to life in small neighborhoods, e.g. in 'street or house churches' where neighbors, church and non-church, gather to think and pray . .

Christain missions are entering upon a new day. They face greater difficulties than ever before but, at the same time, there are new opportunities on every hand. The Church must come alive to these new challenges. It must be more deeply sensitive to the Spirit, more completely mobile, less attached to old methods and to material things, and more compassionate for fallen man wherever it finds him, than ever before in its long history. Only so can we become obedient servants, contributing to the great goal of the Good Shepherd who, through us as his fellow-workers, is drawing all men into the one flock, to himself.

ONENESS

By MRS. JOHN McKELVIE, Pittsburgh, Pa.

"EVANSTON, Here I come," was the wire I sent to my cousin Louise who had invited me to be her guest during the World Council of Churches Assembly.

Arriving Saturday evening, August 14, I was immediately impressed with Evanston as a city of many types of beauty—the blue waters of Lake Michigan always sending its waves upon the protecting North Shore; the majesty of the old trees lining the streets; the changing scenes on the campus of the Northwestern University, with its buildings of varied architectural designs; magnificent churches, homes built for gracious living; and best of all the beauty of the enthusiastic and warm welcome by not only the wonder-working committee from the churches, but by the citizens, who were always greeting you with a friendly, "Hello, May I help you? Would you like a ride to McGaw Hall? Or, is there anything the Evanstonians can do to make your stay more enjoyable?" All working together in oneness — the word that lodged in my mind as a symbol.

Coming from the grass roots of America, and being only a floating spectator, I was not privileged to wear a badge or attend closed sessions. Through the kindly, persuasive efforts of my cousin, tickets were secured for several plenary sessions. I attended the morning devotions, lingered and listened at the door of discussion groups and talked with representatives from lands, countries and denominations all representing oneness in belief in God.

It is difficult to put into words spiritual,

McGaw Memorial Hall on the campus of Northwestern University, where Assembly plenary sessions were held. Official delegates occupied the front center sections. Flanking them on either side were the Youth and Adult Consultants and the Accredited Visitors. Behind them, wives of delegates, and others fortunate enough to secure plenary-session tickets. Secular and religious press representatives at far back (in foreground of picture) and in extreme right front. From the high platform, extreme left corner, translators gave all messages in English, French and German, to be picked up by ear phones, according to the choice of the listener. The presiding officers and speakers sat on the lower of the two-level platform. Council Presidents, when not presiding occupied the upper level.

emotional feelings. Again, Evanston, through its window displays of huge pictures of the Celtic Cross; of religious cards of rare charm; of dolls dressed to represent visiting nations; of the street decorations from which floated the blue and white colors of the Assembly, and the five-foot, great seal of the World Council—was saying, yea, we are one in Christ and are all working together for the glory of God.

You can see how the word *oneness* was always in the front of my thinking and how it kept weaving a golden thread through all my impressions—*oneness*—yes, in our belief in Christ—the Hope of the World.

At the devotional services, where perhaps the person sitting beside you sang an old familiar hymn in his native language, you again caught the spirit of oneness.

On the steps of the First Methodist Church, you made friends with strangers because of the word oneness. At McGaw Hall, you sensed a oneness in the delegates' endeavor to work out solutions for perplexing problems. At Deering Meadow, where President Eisenhower spoke, you felt he had come not only as President of the United States, but also as a devout Christian and loyal churchman. From his talk, it was clear that he had come, as all others had, in the sincere belief that Christ is "The Hope of the World."

Walking along the shady streets on the campus, one enjoyed the freedom of speaking to delegates from abroad, to dignified clergymen and to the youth in many capacities. Why did we have this sense of freedom? Again, the word oneness springs into my mind—we are Christians.

One outstanding plenary session that moved me was the evening Dr. Charles Malik spoke on "Asia and Africa ask Searching Questions." He spoke impassionately, saying "We acknowledge with tears of rapture the victory and power, the glory and forgiveness of Jesus Christ, who renews us by His grace everyday." The longest applause, I believe, was given him, but he did not rise to acknowledge it because he gave God the glory for an opportunity to speak for these countries and was not seeking for popular acclaim.

The most spectacular session was the "Festival of Faith" at Soldier Field. Even nature played its role by wrapping up a beautiful warm summer evening with the "moon riding in splendor" (Job 3:26) and giving to the 150,000 (quoted from the *Chicago Tribune*) spectators a world of suffused beauty as they sat in quietness and reverence awaiting the long-heralded event.

Looking out over that unbelievable number of people—the word *oneness* took possession of my thinking—why are we here? We are Christians. We have come to worship God. As the procession started, arranged alphabetically, I wondered if the leaders realized how quietly and effectively it spoke of *oneness*. Then, as the group in robes of brilliant and somber colors moved down the field, I thought of the verse "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. (Luke 13:29.) When the voices of that crowd broke into the singing of "All Hail the Power of Jesus Name," tears began to drop, lumps in throats muffled the singing and a stillness indescribable, silently stole over the crowd; yes, *oneness*—united in the belief that "Christ is the Hope of the World."

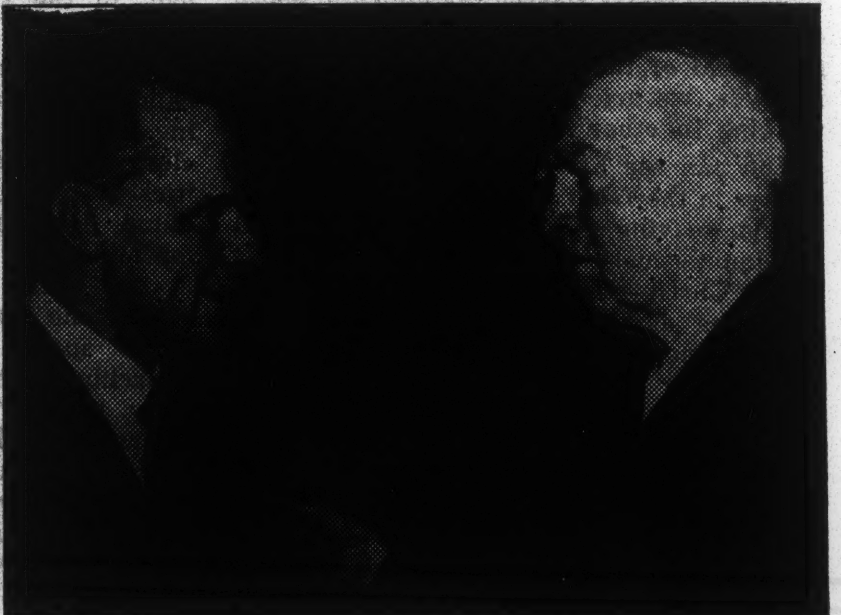
Flying home late at night, watching from the plane window the "Heavens declaring the glory of God," I suddenly realized I would never be the same. Why? My horizon had been broadened; my faith strengthened, and my love for Christ glorified. Just to have been in that world-thinking Christian group gave me reassurance that "Christ is the Hope of the World."

"WE"

By MARGARET HAYNIE MOORE,
Pittsburgh, Pa.

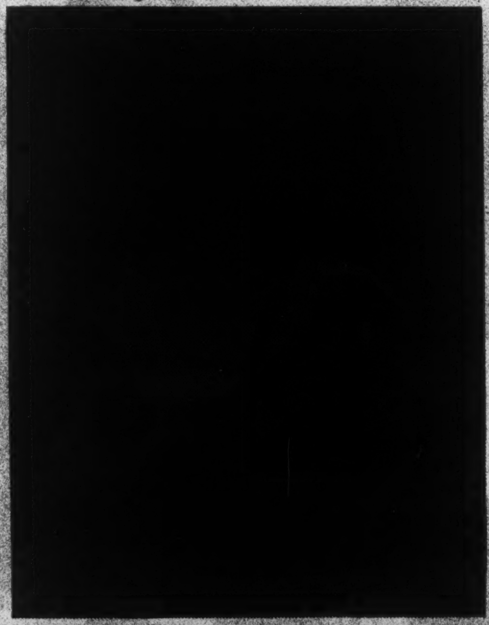
IN the play "The Member of The Wedding" the lonely adolescent girl explains, "Shush, just now I realized something. The trouble with me is that for a long time I have been just an "I" person. All other people can say "we." When Berenice says "we" she means her lodge and church and colored people. Soldiers can say "we" and mean the army. All people belong to a "we" except "me."

Never have I felt more completely that I belong to a "we" than I did at Evanston—the "we" being the great body of Christians from all parts of the globe. For me the meeting of the World Council was a spiritual encounter. It was an encounter with God's plan. I am convinced that God is calling his people together. This conviction was expressed repeatedly by various leaders. Bishop Berggrav, speaking of the ecumenical movement said, "None of us started it, none of us made it grow—on the contrary, we ourselves are those who grow." It was an encounter with the world's grave predicament. In hearing about racial tensions, discriminations, exploitations, poverty, disease, displaced persons, wars, etc., one is almost bowed down by the tragic situation which faces us. This meeting was also an encounter with the Christians' challenge so instead of 'bowing down' to the burden, the Christian straightens up to the opportunity. I know that I as just an "I" person can not meet this challenge. I am positive that "we" as instruments of Christ, manifesting our oneness in Him, and His Grace in us, can overcome the World.



Dr. W. A. Visser 't Hooft of Geneva, the Council's General Secretary and Dr. John R. Mott, who has been interested in ecumenical activities of the churches through many years. (Not taken at Evanston)

At Soldier Field, just before the huge Festival of Faith, four of the World Council Presidents are being briefed. The Presidents are (beginning third from left): Dr. Marc Boegner, president of the Protestant Church Federation of France; Archbishop Athenagoras, metropolitan of the Greek Orthodox Church; Bishop Eivind Berggrav of Norway, former primate of the Lutheran Church of Norway, Bishop G. Bromley Oxnam, of the Washington, D. C. area of the Methodist Church. Second from left: Bishop G. K. A. Bell of Chichester, England, Chairman of the World Council Central Committee, represented Archbishop Francis Fisher of Canterbury temporarily indisposed.



Sixth member of the Presidium would have been Miss Sarah Chakko, India—but for her death during the past year.

PRAYER AND FAITH

By MRS. J. C. HEINRICH, Oberlin, Ohio; retired missionary, India-Pakistan

ATTENDING the World Council of Churches meetings in Evanston has been a blessed experience! I was much impressed with the deep spiritual life of so many of the leaders from the nations represented.

Archbishop of Canterbury, Dr. Geoffrey Fisher, closed all the business meetings over which he presided, with prayer and the Lord's Prayer. The earnest way Dr. Fisher and the whole Assembly prayed, "Thy Kingdom come, Thy Will be done" was to me the outstanding, deep desire of all delegates, stressing the thought that we are not alone. Christ, the Holy Spirit, is ever with us.

Dr. John Mackay urged us to pray earnestly for "a bridge of understanding" between the nations.

The delegates from the Near East asked that we pray more earnestly for the eight million refugees in the world.

Bishop Dibelius closed his address with the words, "Do pray for the church in East Germany—and President Eisenhower made the headlines in the *Chicago Tribune*, "Pray for World Peace!"

The spirit of the whole Assembly seemed to be wonderful. I had the feeling that here was really a group longing for the coming of Christ's Kingdom, willing to give themselves completely—even though it might mean suffering. As we listened to many of the European leaders who had suffered terribly through two world wars we were impressed by their victorious faith. Our nation has never gone through the tribulations that European, Near East and Far East Churches have experienced. Much prayer was offered for the church in China.

The closing service in the First Methodist Church, sermon on Ephesians 4:11-16 by Bishop Eivind Berggrav, seem to sum up the whole Conference, "We are to grow up in every way into Him in all things, which is the head, even Christ."

THE NEAR EAST AT EVANSTON

By E. E. ELDER, D.D., Ph.D.,
Missionary to Egypt

SINCE the cradle of Christianity was in the Near East it was most fitting that Jordan, Egypt, Syria and Lebanon along with other Bible Lands be represented at the recent meeting of the World Council of Churches. Dr. Farid Audeh, chairman of the Near East Christian Council, in an address before the Accredited Visitors spoke of his intimate connection with Nazareth, Jerusalem and Bethlehem. The audience felt that through him and others it had a living link with the lands of Christ's ministry. In a sense, too, they were ties binding the newer churches in the Far East with those of older traditions in the West. There were representatives of ancient Orthodox Churches whose history stems from the earliest days of Christianity and long antedates most of the Western Churches as well as delegates who came from younger churches whose origin is the product of modern missionary effort.

The Coptic Orthodox Church of Egypt sent two clergymen. One of them, Rev. Makari al-Suriani, is a graduate of the American University at Cairo and a leader in the very active Sunday School movement in his denomination. Prof. Atiya Suryal, the lay delegate from the Coptic Church, is an archaeologist and a professor of ancient history in one of Egypt's State Universities.

Dr. Charles Malik who is Lebanese delegate to the United Nations and Ambassador to the United States is also a member of

In addition to serving as a United Presbyterian missionary to Egypt since 1915, Dr. Elder has also been Secretary of the Near East Christian Council. In this picture he is unpacking Council records in Cairo, shipped there from their former headquarters at Beirut. Assisting him is an eighteen - year - old Christian from South Sudan.

Two couples at the Assembly. Left: Dr. George K. A. Bell, Bishop of Chichester and Mrs. Bell, an Accredited Visitor, from the Church of England. Bishop Bell was granted an Honorary degree from Northwestern University. A leading figure in the ecumenical movement for 35 years, Bishop Bell retired as the chairman of the World Council's policy-making Central Committee, but was elected as an honorary president. Right: Dr. and Mrs. Rajah Manikam. Dr. Manikam is Joint Secretary for East Asia of the World Council and International Missionary Conference. The Manikams have made post-Evanston visits to American cities telling about the Second Assembly.

the World Council's Commission on International Affairs. His address at one of the plenary sessions on the subject "Asia and Africa Ask Searching Questions" called for a courageous and positive position to confront Communism with Christian hope. Dr. Malik, a member of the Greek Orthodox Church, has rendered noteworthy service in helping the United Nations Organization formulate its Declaration of Human Rights.

From the Armenian Orthodox Church's Seminary at Antelias, Lebanon came young Bishop Terenig Poladian who studied for some years at Union Seminary in New York.

From Greece a large delegation of laymen came on behalf of the Orthodox Church while Ethiopia sent two men, a priest and a layman from its own Coptic Church.

Bishop Weston Stewart of Jerusalem was one of the Church of England's delegates from overseas, while Bishop W. J. Thompson of the Anglican Church in Iran who has been exiled from his diocese for more than a year, was one of the Accredited Visitors.

Among other Episcopal churchmen from the Near East one saw Rev. A. Nakhosteen, the Secretary of the British and Foreign Bible Society in Teheran, Iran, and Archdeacon Adeeb Shammas who is the senior national clergyman in the Episcopal Church of Egypt. All of these had been in attendance at the world-wide convocation of the Episcopal Church which met early in August in Minneapolis.

In addition to Dr. Farid Audeh of whom mention has already been made another leader of the younger churches from the Near East was Rev. H. Aharonian who is dean of the Near East School of Theology at Beirut and was a delegate of the Armenian Evangelical Union. He was honored in being chosen one of the members of the Council's Central Committee which is responsible for the work of organization during the interim until the next Assembly which will probably be in 1960.

From Egypt's Synod of the Nile one young pastor, Rev. Abdel Masih Istafanous, was a youth consultant. Having completed a year of graduate study at San Anselmo Seminary as holder of the Agape Fellowship he returned this autumn to his church at Hur. Rev. Samuel Habib who has come

(Continued on Page 181)

Some Evanston P

By MRS. E. D. McKUNE, Edito

FROM the *North*, *East*, *West* and *South* (and that is *NEWS*) men and women journeyed to Evanston representing evangelical Christianity around the world. They served in various designated capacities as officers, delegates, consultants, or visitors.

That which was said and done at Evanston has filled many columns of the publications of the secular and religious press. Photography, television and radio have done their part in presenting to ear and eye the moving drama of this seventeen-day Assembly. Reports and impressions are available and more will be forthcoming in books and pamphlets, so that no one need be without information.

On these two pages, through photography and the written word, are presented some unforgettable personalities with whom those who walked the campus streets of Evanston or accepted the generous bus service to and from McGaw Hall, might easily meet in informal fellowship. Because of space limitations, brief personality sketches are limited to write-ups of a few of the women. Someone else might have selected others from among these present and who because of what they say, or do, or are, have become unforgettable characters.

Mrs. K. T. Chou, at the Assembly as a consultant, came from the United Church in Japan. She is an instructor at the International Christian University. She has written a book in Japanese, *Man, Society and History*, and translated in Japanese some writings of Karl Barth and Reinold Niebuhr.

Mrs. Geoffrey F. Fisher, wife of Archbishop of Canterbury, England, but delegate in her own right to Evanston. On the Central Council for Women's Church Work, she has exerted influence, even as she has also done in the British Council of Churches. She is the mother of six sons, and has three granddaughters.

Dr. Georgia Harkness, author of the Hymn Society's first choice of hymns related to the Second Assembly (p. 130), and consultant at Evanston, was well suited to serve in this capacity because of her training, her teaching experience, her talent as author and speaker, and her interest in Christian ecumenical conferences.

Deaconess Gertrud Hermann of the

Mrs. Leslie Swain
Only woman on the Executive Committee of the World Council of Churches

Mrs. Abbie C. Jackson
U. S. A.
Expert on missionary education. Lecturer on race relations.

Mlle. Madeleine Barot
France
Secretary of the Commission on the life and work of women in the Church.

Mrs. Elsie T. Culver
U. S. A.
U. S. editor of Ecumenical Press Service and Ecumenical Courier.

Mrs. D. T. Niles
Ceylon
Wife of distinguished Asian theologian. Talented author and musician.

Rev. Jorgelina Lozada
Argentina
Author of World Day of Prayer Service for world-wide use, February 25, 1955.

Personalities

E, ditor Missionary Horizons

Evangelical Church in Germany, attended as a delegate. In 1937 while teaching mathematics and science she was dismissed by the Nazis and forced to leave Germany. From then until 1949 she served as deaconess and private teacher in East Africa. Her parish is now in both sectors in Germany, Russian and American, nursing, teaching Bible to children, youth and women, and doing social and refugee work.

Mrs. Martin Niemoller, accredited visitor from Germany, was a teacher in England and Germany before she married Martin Niemoller. It was largely the courage of Mrs. Niemoller during the eight-year imprisonment and concentration-camp experiences of her husband, and her twice-a-month visits to him, that bolstered his spirits. During that period she kept the parish he had been serving in a Berlin suburban church staunch and faithful, and cared for their three girls and four boys. She frequently accompanies Pastor Niemoller to America, giving addresses also, in which she likes to testify that "times of tribulation can be times of blessing, and in these times especially, many prayers are answered."

Rena W. Karefa-Smart (Mrs. John), consultant from Sierra Leone, West Africa. She was one of the youngest and one of the few women listed to speak at a plenary session. Her theme was "Tensions of the World and Unity in Christ." She is an American Negro, reared in the African Methodist Episcopal Zion Church in the United States, and holds an M.A. in religious education from Drew, a B.D. from Yale Divinity. She met her husband, Dr. Karefa-Smart, M.D., of Sierra Leone, while attending the Oslo Youth Conference. They have two children.

Mrs. James D. Wyker, U.S.A., delegate, is well known as the president of the General Department of United Church Women, as a minister, lecturer and author. Her husband is also a minister of the Disciples of Christ. They have one son and one daughter.

—Sketches from Release by Elsie T. Culver, Sec'y, Public Relations.

Mrs. Brita Brilioth
Sweden
Wife of Archbishop of Sweden. Accredited Visitor at Evanston.

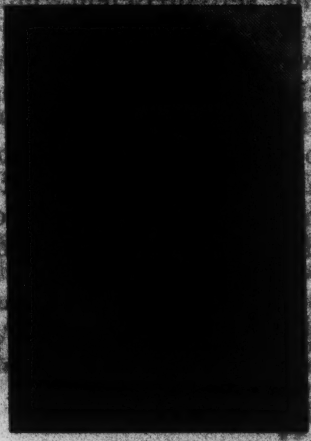
Mrs. F. O. Bennett
New Zealand
President of Women's Committee of NCC of New Zealand

Dr. Kathleen Bliss
England
One of two women on committee of twenty-five on the main theme of the 2nd Assembly. Author, Former missionary to India.

Archbishop of Canterbury
England
The Most Reverend Geoffrey Francis Fisher, one of the six Co-Presidents of the Second Assembly.

(*Lower left*)
Mr. M. M. Thomas
India
Mar Thoma Church, Vice-chr., World's Student Federation.

(*Lower right*)
Miss Margaret N. Evans
Wales
Chr., Presbyterian Youth Council.
Nursery Dept. teacher.



ASIA AND AFRICA ASK SEARCHING QUESTIONS

By CHARLES MALIK, Ambassador of Lebanon to the U. S. A., and Member of United Nations' Security Council

I

I PROPOSE to consider the problems of Asia and Africa especially in relation to the Christian Church. I speak as a member of the Greek Orthodox Church, and tend to see things from that perspective. It seems it is not yet entirely forbidden, nor is it altogether indecent to view the world as a Christian, namely, as standing together with the world inexorably under the sign of the Cross of Jesus Christ, even the only-begotten Son of God, Who for us men and for our salvation came down from heaven and was incarnate of the Virgin Mary, Who was crucified by us men under Pontius Pilate just outside Jerusalem, Who certainly rose from the dead on the third day and ascended into heaven where He sits on the right hand of the Father, and Who most certainly shall come again in glory to judge the quick and the dead.

We are called upon in this assembly to put aside all human cleverness and fear, in fact all natural or social distinctions, and, in the fellowship of the Spirit, to reaffirm, just like guileless children, the wonderful Faith of our fathers. We do not here speak as doctors, or farmers, or business men, or professors, or theologians, or diplomats, or officials of this or that organization; nor do we speak as members of this or that profession or nation or class or race or sect or movement or party or philosophical school of thought, much as every one of these distinctions has upon each one of us its own proper claims and enjoys in its own right a real and valid domain of truth. We speak rather on a much deeper plane than all this; in fact on the deepest plane we know, namely, on the plane of our knowledge of Jesus Christ. On this plane we acknowledge we are not only not self-sufficient, not only limited creatures of the living and true God on whom we depend every minute, but fallen and sinful creatures, not just rebellious against this or that good and right thing, but rebellious by nature, not just mortal with a scientifically calculated probability of so many more years still to live, but spiritually dying every minute and physically liable to die any minute, perhaps even this very one. On this plane of sin and death which encompasses us all, and indeed the whole of mankind, we also acknowledge with tears of rapture the victory and power, the glory and forgiveness of Jesus Christ, Who renews us by His grace every day. It is then on the plane of forgiven sinners, with equal emphasis on the sin which is wholly ours and on the forgiveness which is wholly Christ's, that we dare speak. On this plane, than which nothing is more ultimate, we can speak in freedom and without reservation, for how can there be any reservation when one is face to face with the Cross, where "the mystery, which was kept secret since the world began," is completely revealed, even to the innermost secrets of our own petty hearts?

It is permitted to each one of us, whatever might be his vocation in life, to ascend to the hill of the Cross and to view the world from there. And if there is anything more refreshing, more exhilarating, more releasing, more humbling, more new and creative, than what we see in the blazing light of the Cross, even for what we otherwise do in life, I confess I do not know it. Nay, there can be no such thing.

II

Asia and Africa are rising. They desire the full enjoyment of their natural rights. The Asian and African will is taken into account in world councils today more than ever before. You are not only dealing with the vast majority of the human race and with incalculable natural resources: you are dealing with ancient cultures proud of their achievements, jealous for their spiritual values, and becoming increasingly conscious not only of their latent inner strength but of how much the West has owed them. Where would the West be without Greece, Egypt, Asia Minor, Mesopotania, the Near East in general, Persia, India? Where would the Western Church be without the tears and sufferings of the saints in North Africa, in Alexandria, in Jerusalem, in Antioch, in Ephesus, namely, in that great arc of the southern and eastern Mediterranean which constitutes the meeting-place of Asia and Africa and in those days also of Europe? The rise of the East is in part the affirmation of the original base of the West.

This highlight message of the Assembly is particularly appropriate to be selected for reprinting in "Missionary Horizons" because of our mission interest in the questions Asia and Africa are asking today.

Dr. Charles Malik of Lebanon

The Church can and should rejoice in this phenomenon. How much the East owes its rise to the direct and indirect activity of the Church, both to the faithful witness of whatever remained of the Church in the East and to the dynamic witness of the Western Church and its manifold missionary impact, is a tale still to be told in all its pathos and depth. Christ has been at work all along, in ways past our comprehension, to bring about the rise of the East. It is impossible for Christians not to pray for and bless every genuine attempt at dignity and independence, every craving for freedom and equality, every desire on the part of the peoples of Asia and Africa to exploit their resources for their own benefit and to realize their potentialities to the full. These are as much the children of God, "created in His own image," as anybody else, and Christ died as much for them as for you and me.

The challenge of Asia and Africa, so far as their present fundamental revolution is concerned, is for the Christian conscience, in all sympathy and love, to understand and be concerned about their political, economic, social and spiritual needs. Wherever people can rule themselves, even if imperfectly—and who amongst us can cast a stone at imperfect government abroad?—they have every right to do so. Wherever there is unjust foreign exploitation of natural and human resources, it should cease, and people should be trained in the theory and technique of mastering and turning to good use the riches of the earth. The great stirrings for social justice, for the elimination of discrimination and misery, for the liberation of the eternally depressed and dispossessed, for conferring some dignity upon millions of human being who are only human by name, all this certainly reflects the will of Christ. Nothing is more necessary for Christians than to make sure they understand the social forces at work, and to try to help them in their truly formidable tasks, with all the moral and intellectual resources at their command, resources which we ultimately derive from the compassion of Christ and the righteousness of God.

In the relation of Asia and Africa to the outside world, problems of political freedom, economic development, social and racial justice always arise. There is no one neat "solution" applicable to all of them, and whoever believes in such a thing is an irresponsible or misguided idealist. Every such problem requires profound political, social and scientific analysis, on the part of the best minds directly involved, before light can be shed upon it, and in some cases the profoundest and most responsible analysis fails to show a way out. The interests appear to be conflicting, to be irreconcilable, to admit of any happy, or sometimes even unhappy issue. The question then must remain in "suspense," a judgment upon the folly and sin of men.

The duty of the Christain in all this is clear. He is to identify himself with the cause of truth, justice, and being everywhere, as best he sees and understands these things, leaving the issue to God, and if he lags behind for whatever reason, he will be an unprofitable servant. Above all, he should never approach problems with preconceived ideas, but should have the deepest respect for facts, for objective situations, and often the facts are anything but obvious. The primary Christian virtue in international relations is hard-hearted idealism. If the Christian of the West cannot always determine policy, he certainly can and should help promote everywhere a more adequate knowledge of the facts. In tangled situations where unregenerate human passions rule, often it is a matter of producing an atmosphere of confidence, and if the Spirit of Christ cannot induce such an atmosphere, the Spirit, I mean, of One Who by obedience unto death had no axe whatsoever to grind, then nothing else will.

Asia and Africa will develop their own social and political forms. These will not be the same as those known in the West. The place and mode of existence of the individual, of the family, of the corporate organization, of government and law, and of the production and possession of wealth, all these will vary considerably from Western norms. Asia and Africa demand that they enjoy the necessary freedom to develop their own institutions and values, namely, to be themselves. This is certainly right, for "in my father's house are many mansions," says the Lord, and all cultures will have to bring in their own diverse gifts when He comes again. The important thing is not uniformity of culture by the growth of an international and intercultural order wherein every people and every culture will freely develop its own genius as much as possible and as best it can, subject obviously only to four conditions:

(a) that no culture or nation encroach upon another;

(b) that therefore they all voluntarily enter into some universal juridical order;

(c) that there be free interchange of ideas and goods among them; and

(d) that the enjoyment of a certain indispensable minimum of fundamental human rights be guaranteed within each of them.

The point of free interchange of ideas and goods is that this is the only way of avoiding putrefaction, stagnation, error, false self-sufficiency, for cultures have a chance to correct themselves and grow and truth has a chance to assert itself only in an atmosphere of exposure to freedom and light. And the point of human rights is the great question whether there is not a fundamental, natural core of rights and freedoms defining our very dignity as human beings, a core which cannot be derogated from no matter how compelling the circumstances or diverse the cultures. If such a core of rights exists—and this is a question for fundamental research—then a Christian cannot, under the false pretext of tolerance and respect for freedom, be indifferent to the miserably human lot of men in many an African or Asian culture.

And foremost among the freedoms to be ensured in all cultures is freedom of thought and conscience, namely, that no arbitrary, external, social or political impediment be placed before man in his sincere quest after the truth. The freedom needed is not the questionable freedom of being, but the genuine freedom of becoming. It is a mockery of man, of truth and of God if after much suffering a man sees in freedom more light and still he cannot open the window to let it in.

III

For all their intricacy, the political, social and economic problems of Asia and Africa are nothing compared to the intellectual and spiritual problems. For we can already see with some assurance that if people do not yet completely rule themselves, they will sooner or later; if people are not yet fully able to exploit their own resources, they are on the way of doing so; and if social discrimination and injustice still prevail, the one pronounced temper of the age is precisely to attack them. In these fields we can see ahead, albeit more or less dimly.

But what is going to happen to the mind and soul of Asia and Africa, that is the question. Nor is it true that once people have achieved their political independence, once they have attained economic plenty, and once they have brought about social justice, the spirit then will take care of itself. This is the greatest fallacy of the present age, that the mind, the spirit, the soul of man, the fundamental bent of his will, is derivative from, subordinate to, a function of, his economic and social existence. So long as man can say with Galileo "and still it moves," so long as he of all creation can commit suicide—and anyone of us can do so—there is here provided an absolute refutation of the doctrine that the intellectual and spiritual is wholly derivative from the economic and social. If in its theory of man Communism commits this radical fallacy (and yet even in this Communism is dialectically hypocritical because nobody seems to pay more attention to ideas and fundamental attitudes than Communism), then nothing is more ridiculous than the sight of those who say they wish to "fight Communism" and then turn around to concentrate on the economic and social alone; for by thus denying the original efficacy and independence of mind and soul they reveal that, so far as the theory of man is concerned, they are at bottom Communistic themselves, and *that* without even the advantage of dialectical hypocrisy!

The real challenge of Asia and Africa is of an intellectual and spiritual order. Concerning the question of multiplicity of cultures there arises the baffling problem of the truth of culture, even beyond the minimum common requirements necessary to ensure the dignity of man. Is there such a thing as a scale of cultures? If there is, what is the principle of this scale and how may it be justified? Is it enough for a thing to have occurred to be true? Even on the plane of sheer happening, sheer existence, is there such a thing as a false event? Is falsehood—historically, culturally, spiritually—something positive, real? What is falsehood? Who is to judge these things?

These are neither simple nor unimportant questions. They are of the essence of every intercultural situation. The best minds would have to wrestle with them, alike in the East and in the West. Let us however, beware lest we approach them without first utterly shattered ourselves at the feet of the Cross. It is only there that there is some chance that we become ashamed of our cultural pride. It is only there that we learn unmistakably what to say and what not to say. "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Pride not only darkens and distorts one's judgment; it produces in others a revulsion against the truth. If no culture can learn under the spirit of pride, it does not follow that truth is overpowering under the spirit of meekness. Man in his pride may rebel before meekness as much as before pride. What is needed then, is God's absolute patience and faithfulness, and a little childlike trust on our part that only if we love enough and care enough and think enough and suffer enough, we shall know a little more, and God will take care of the rest.

IV

Without science and technology Asia and Africa cannot develop themselves. But neither the one continent nor the other can be said today to be the home of science and technology. These disciplines flourish in Europe and in the two offshoots of Europe—America and the Soviet Union. It follows that for their own development Asia and Africa must ultimately depend upon one or more of these three homes of science. It will be decades, and in some cases centuries, and in some cases perhaps never, before Asia and Africa can liberate themselves from this scientific dependence.

Nor is it certain that such a liberation would be a good thing even if it were possible. Why should we set continent against continent, race against race, culture against culture, in these matters? Why should it not be a good thing to have scientific interdependence in the world? Why should I be unhappy if the theoretical secrets of the natural resources of my nation could be known and mastered only by foreigners?

These matters are ultimately grounded in the fallen nature of man. This is where religion, and especially the Cross and salvation of Jesus Christ, comes in. Nations and cultures seek complete self sufficiency even in scientific matters because of these ultimate facts of power, pride, and fear. For science means power, and there is no guarantee that those who possess it will not exploit and enslave those who do not, although the latter, if they possessed it themselves, would most certainly not prove more virtuous. Only then, as people feel they belong to a larger whole which they trust and which they can call their own, only as relations of confidence and justice are established between peoples, only as adequate curbs, both legal and moral, are developed against the corruptions of pride and power, will Asia and Africa accept their scientific dependence upon Europe and its offshoots as a final fact.

But since the children of men, it seems, are not going to be remade tomorrow, despite the presence of the Church in their midst, neither the West is going to reveal to the East its scientific secrets without a price, nor is the East going to acquiesce in a position of permanent scientific inferiority vis a vis the West. And this situation is simply big with tensions and problems for the future.

V

The importance of liberal education, of the cultivation of intellectual virtue for its own sake, for Asia and Africa is not sufficiently appreciated by Christians. The immediate challenges of politics, of economics, of social relations, of the cultural patterns, of the scientific needs, have arrested the attention more. But there are tremendous intellectual values, both in the local traditions of Asia and Africa and in the authentic traditions of the West, which can and should be revived and cultivated, and which can have a great bearing upon the future. If we really love our neighbors and brethren in Asia and Africa as ourselves, and if the joy of the intellectual vision of the truth is among the greatest of God's gifts to men, we must help them and also be helped by them to attain that joy.

The revival of Avicenna and Averroes alone in the Middle East will produce an intellectual revolution in one generation. The responsible publication of the world's greatest classics in the major local vernaculars will produce an intellectual revolution in less than two generations. A concentrated and sustained attack upon the problems of language so as to close the gap between the language of higher thought and the language of daily life will produce in time a considerable economy in the wasteful spiritual agony which creative thinkers in the East usually undergo. Thousands of Asian and African students come every year to Western centers of learning where they are practically never required to go through and participate in the great banquet of being which is liberal education. They go back proficient in this or that technique, but with hardly any knowledge of the deepest things the Western world really has to offer, and with even less critical appreciation of the deepest values of their own culture. Then consider the lonesomeness of creative thinkers in the East. They receive very little if any encouragement, very little trust, practically no love and understanding at all. They hardly know each other. They thus live without stimulation, without fellowship, without communion. No wonder they rebel to the high heavens in their lonesomeness.

The mind of Asia and Africa demands original and independent attention. The aim should not be to propagandize this mind or to win it to a particular cause, whether political or religious. If the intention is to indoctrinate it with a view to using it, even if for the best of causes, it will rebel. In any event, such intention is not the way of the Christian. The aim should be to cultivate the highest intellectual virtue, in freedom and in equality. Only thus do we treat others in all humility as ends in themselves and therefore as our peers. History, literature, philosophy, theoretical excellence, the refinement of sensibility, creative art, the issues of life and death, the art of debate and discussion, the appreciation of quality and excellence and being, the whole range of the humanities wherein the mind can enjoy, in freedom, the wonderful ecstacy of vision, wherein man becomes himself and therefore tragically understands his essential limitations —is there any doubt that the way of peace and truth is to cultivate these things in and for Asia and Africa? This natural order of the mind can cut across all cultural and religious differences, for surely if man is created in the image and likeness of God and if all nations have come forth out of one blood, then there must exist a fundamental unity of human nature, including the mind of man, no matter how concealed and potential this unity might be and despite man's sin and rebellion. The possibilities of liberal education and of human culture strike me as not having been touched, so far as Asia and Africa are concerned.

VI

Western secular leadership has failed the world intellectually and spiritually. It is too encumbered with "problems" and with the consideration of means. If it be said that it is not its office to lead in these realms, then I answer: let those whose office this is come forward and speak. Let them articulate the long-awaited message and carry it in mighty works beyond the confines of their study. For it is a fact that for the most part only spiritless secularism reaches the world.

In their demand for a message, a living message dealing with the final things, Asia and Africa pose their greatest challenge. This is the test at once of our faith, of our hope and of our charity. For if we really believe, if we really hope, and if we really love, then God's will will be done on earth. The shrivelling up of the genuine universal is the greatest agony of this age.

Partnership and fellowship on as deep a plane as possible, and where possible, on the deepest plane: these are the demands of Asia and Africa.

Communism can never be opposed in Asia and Africa by a mere negation. The cultural and racial continuities between the Communist world and Asia and Africa, and the cultural and racial discontinuities between Asia and Africa and the Christian world, these two things are too great and too mutually reinforcing, for Communism to be swept back only by negation. At the present rate of spiritual impotence, with the protective covering of the hydrogen bomb, it is only a matter of time before the whole of Asia and Africa, and maybe even Europe, will be engulfed by Communism.

What is desperately needed, besides the highest political wisdom, is a ringing positive message, one of reality, of truth and of hope. Communism exposes the inadequacy, if not indeed the bankruptcy, of the Western-imperialistic and the smug-Christian approach of the past. Something infinitely more humble, more profound, more positively outreaching, something touching the hearts of men, touching their need for fellowship and understanding and love, for being included and being trusted, something providing them with real hope, hope for themselves and their children, hope in this life as well as in the next, something of this order is needed. This Something is Jesus Christ, the Risen Lord.

The missionary movement must be intensified. The Eastern Churches must be loved and helped. For who knows what tasks Christ will still ask, and may even now be asking, of the Orthodox Church? The spiritually rich must come down and carry the Cross. And there should be faith in the sufficiency of the simple story of the Gospel, without the embellishments of dialectics and philosophy.

The two patron saints of Africa and Asia are clearly Augustine and Chrysostom. For it was the Bishop of Hippo who salvaged for the West all that he could sal-

(Continued on Inside Back Cover)

Sermon on Epistle to Ephesians 4:11-16

CLOSING SERVICE OF WORSHIP

By BISHOP EIVIND BERGGRAV, Norway, Co-President,
Second Assembly, World Council of Churches

"And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ; so that we may no longer be children, tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles. Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love."

THAT little word "until"—did you notice it? "Until we all attain the unity of the faith."

There is always an "until" when God is working through men at his aims. "When the time had fully come," God acted himself. God always does.

This word *until* is written also over the future of the ecumenical movement. None of us started it, none of us made it grow. On the contrary, we ourselves are those who are to grow. In the wording of St. Paul: "We are to grow up in every way to him who is the head." Growth is always dependent on God. *We* can't add one cubic to our stature. (Mt. 6, 27) All growth is a process, more akin to creation than to fabrication.

Many of us therefore liked the official name which our Council had before the Amsterdam Assembly. The name was: "The World Council of Churches in process of formation." As a mater of fact, it did not stop being a process after its constitution in 1948, and never will. It is true, that we are in a process, it is not true that we ourselves are producing a movement.

You can't hurry a process of this kind by mechanical means. You cannot hurry the process which shall make us one family of Christian Churches, not by means of resolutions or of declarations. Every gardener knows that he must have patience, and those working in God's vineyards always needed it.

A gardener can have patience because he knows that the growth is directed until the harvest is ripe. Our text reveals to us the direction of *our* growth. It is *up to him* who is the head that we shall grow.

In spite of everything the gardener sometimes may become impatient, and so do we too. There is a holy impatience, such as in the prayer for the Kingdom of God. But there is also another sort, a sentimental impatience such as when you and I feel the other ones are too slow in their moves. Yes, there are people who simply get angry with the Christian Churches because the churches are not prepared to unite now and on the spot. These people ask: "Why couldn't they?

The answer to all sentimental impatience has to be that the growth is up to God and will be completed in His time. We do not determine the timing of God's process.

Days may even be ahead of us when people shall be inclined to feel that the ecumenical movement is getting what we in the Northern World call a frosty night, threatening to kill the faint plant. Certainly, we shall not all days have the impression that our movement has wind in its sails—like it looks today.

As sure as a movement is of God, there certainly shall also be enemies. Not only opposers, but powers of evil striking blows upon it. In such days the call for *endurance in patience* shall reach our ears from the voice in Holy Scripture, remember: "*until.*"

Don't then be anxious about your life, World Council of Churches! If the leaven is of God, be sure that He himself will guard and direct it *until* "all of it is leavened" (Mt. 13:33).

Certainly God needs our imagination and our enthusiasm to get us on the move from a stiffened status quo, but sure it can never be our dreams or phantasies which give growth, no, nothing the like! But only full commitment every new day to God's will, faith, hope and love in and from Jesus Christ.

I have frankly to confess that I myself have often been impatient because the progress toward the one family of Christian Churches in the world was so unduly de-

layed by what I proved as too cautious Christians. I know now that this feeling arose out of lack in absolute commitments to God's will. God does not want "ecumeniacs" but faithful followers, eagerly expectant, enduring in holy patience.

There is as well no promise for us to become satisfied and happy because *our* aspirations seem to come true! But we are fully in accord with Christ when we are filled with gratitude where *under God* we may believe that He himself did stir up this process of growth. Many of us have felt this gratitude here in Evanston. If I go back to Amsterdam, I become ashamed of myself. God did not take directions from us, but He acted in His own way, and we become filled with thanksgiving for the growth that has taken place. It awakens in me the steadfast hope that God still has greater things in store, until—. To be under God's *until* is our burden and our privilege.

God did give us no big results to be proud of. God has good reasons not to like our pride about results. But something important has changed, there is a new start before us, and we know for certain that our growth shall be *up to him* who is the head, the head also of his Christian family of Churches on earth.

"For this reason we bow our knees before the Father, from whom every family in heaven and on earth is named, that according to the riches of his glory he may grant you to be strengthened with might through his Spirit in the inner man, and that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may have power to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled with all the fulness of God.

"Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think, to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen." (Eph. 3-14-21)

New World Council Presidents, elected at the Second Assembly, WCC, at Evanston (L to R): The Rt. Rev. Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church, U. S. A.; Mar Thoma Juhanon, Metropolitan of the Mar Thoma Syrian Church of Malabar; Archbishop Michael, head of Greek Orthodox Archdiocese of North and South America; Bishop Otto Dibelius of Berlin, head of Evangelical Church in Germany; Bishop Sante Uberto Barbieri of Buenos Aires, of the Methodist Church in Argentina, Uruguay and Bolivia; The Very Rev. John Baillie, University of Edinburgh, Scotland.

CHRIST, the Hope—

OF THE NORTH SUDAN

By LEANDER FINLEY, D.D., Omdurman, North Sudan

IN HEBREWS we are told "faith is the substance of things hoped for, the evidence of things not seen" and if we apply such a belief to the North Sudan, it can be confidentially said that there is evidence of great faith.

The history of the Sudan is not a long one in comparison with many other countries, but in the less than one hundred years during which most of its most noteworthy events have taken place, there have been several instances which show great faith and hope for better things. For many years about the only interest shown in regard to the Sudan was that it offered an excellent and easy source from which to obtain slaves and to a less degree gold and ivory. Needless to say the Sudanese themselves did not like such conditions, but like most backward peoples there was little they could do about it. Only as the so-called civilized peoples of Europe realized to a greater degree their responsibilities was anything done to awaken in the minds of the Sudanese a hope for better conditions with less oppression and sorrow.

In 1877 the Egyptian Government, due to outside influence and pressure, took steps to curb the slave trade that had been flourishing for centuries. General Charles Gordon was asked to go to the Sudan and try to alleviate the condition of the people and frustrate the efforts of the slave traders. At first his efforts met with some success and the first rays of hope began to shine into the lives of the oppressed of that land. Due to lack of cooperation on the part of many government officials under Gordon and the financial loss to those who had become wealthy through the sale of their fellowmen, improvements deteriorated and it was not long before all assistance stopped and Gordon's hands were tied and he left the country to fall back into its previous condition.

During this period another source of hope made its appearance in the person of a Sudanese and being one of themselves this hope seemed brighter than that which had emanated from the person of Gordon. Now promises were given that the foreigners, who were the source of all the Sudan's troubles, would be driven out or killed and the people would be given freedom from oppression and be allowed to live their lives without any outside influence. Such an appeal was irresistible and the people, fired with a new hope, flocked to the call of this new leader, so that within a very few months, he had the allegiance of nearly everybody. Such a hope could not be suppressed and foreigners either left the Sudan or remained only to become the oppressed, the slaves of the new masters.

This new hope was somewhat dimmed when the leader died only six months after victory had been achieved, but his successor carried on with promises of a golden age for the North Sudan. This golden age became tarnished and as the years passed, it proved to be rotten at the core and what had been so bright at first, in thirteen years became a thing of every imaginable misery. In the years of the slave trader some people lived in security and enjoyed life, but now there were few if any who had even the necessities of life.

Such conditions could not be allowed to become worse and so in 1898 an Anglo-Egyptian expedition went to the Sudan, and although it was bitterly opposed by many of the people, it was looked upon hopefully by thousands whose condition was worse than the wild beast of the desert and forest. Victory was gained by the invaders and a new era started and continued for over fifty years. It was a good era in many ways and gave to the people a self respect which they deserved. Civilization came rapidly and the North Sudan at the end of that period is in many respects a modern nation. Communication services of every type are to be found, medical and public health services are available in most places, schools are open for boys and girls, security is assured by an efficient police force, and business is firmly carried on in all parts of the country. For the first time the hope, which filled the hearts and minds of the people, was in large measure realized, but not completly because the ruling power was foreign and no matter how good, it was not completely acceptable.

Only three of the promised articles on this topic had arrived when the November issue had to go to press. However, from the May, 1954 Magazine reports, topic material may be gleaned.

Few are the peoples who do not have a deep desire to be free and independent of all foreign rule and the Sudan cannot be numbered with those few. To the hope that has been realized since 1898 has been added another and brighter hope—independence and self-rule. An agreement has been made with the condominium powers, Britain and Egypt, and steps are now being taken to reach self-rule as soon as possible. Elections have been held, a parliament elected and a prime minister and his cabinet selected. These with representatives from Britain, Egypt and others are working diligently to attain complete independence and at the present time the goal set is January 1955. No doubt this hope will be realized and we in turn can hope with the Sudanese not only for independence, but for a continuing brighter future for a land that has suffered much and which has many fine possibilities.

During all these years and with us especially since the beginning of this century, has been added to the hope for physical progress and betterment one for a spiritual awakening and a saving knowledge of Christ. Christian missionaries have been working in the North Sudan for a long time and were present during the revival of the hopes told of in this article, but the outward evidence of results from their efforts are meager and at times one is prone to be impatient and discouraged.

We have no doubt that such a hope is not unreasonable and there is abundant encouragement to continue, and press forward even though there are few who have openly become followers of Christ. We must hold fast to that faith which is the "evidence of things not seen" and trusting God, press forward sowing the seed of Christ's saving power to the best of our ability. Never were so many receiving instruction and that with little opposition and few restrictions. Whatever the future may hold for the Sudan in regard to its government and commerce, we are sure that God's desire will be done and we being faithful are to do our parts holding fast to that hope which will not fail. We know not when such hope will be realized, but let us live in expectation of that day when the Master comes to claim His own and we shall hear Him say, "Well done, good and faithful servant."

These Boarders of the Girls' School, Khartoum North today are "The Hope" of that land tomorrow.

CHRIST, the Hope—
OF THE SOUTH SUDAN

By REVEREND A. MAC ROY, Nasir, The South Sudan

NOT SO LONG AGO out on a village school trip it struck me again how much we missionaries have to work for. Bright-eyed little boys in this country also have all the latent good shining out, waiting and needing direction, training and encouragement. Here at Kedbek were some twenty boys just come from their homes in the early morning. They had gotten up in the Nuer barns where they had spent the night right along with the cows. They had gone to sleep huddled in the ashes near the smudge fires for warmth and for protection from the insects. Though their bodies were covered with ashes from top to toe most of them had gotten enough water (just enough) to clean off the ashes from their black faces, and the hope shone through. One could see it in them, and I wished it for them.

Very recently one of our village school teachers married the daughter of one of our elders. Nyang Tuol is an unusually alert young man, and he is much loved by the boys of his school some thirty miles down the river. His bride, Nyamer Muon, went to the girls' school here and has helped teaching in that school. They were married in the accepted Nuer form, but also, at their own request, they were betrothed in the Church before God and some of their Christian friends—thus recognizing Christ's claim on them and their hope of His presence in their home. They believe in Him.

Our Christian group is always being tempted and urged to try the old ways of averting troubles and of curing their illnesses. But why revert to ways that do not often prove effective? Stanley High has said, "Africa and Asia have what amounts to a virtual corner on the world's misery and sordidness." And truly the incidence of disease and the low age of life expectancy should not lead one to follow their medicinal crafts. And still the urge to sacrifice is almost always felt and often insisted upon by relatives when things go wrong. It is the only way they have known. Many from near and far come to the clinic; some only as a last resort. These unfortunates come with eyes beseeching, "Can't you do something?" Sometimes it is too late.

As one looks out over this land one noticeable feature is the lack of compact villages with many huts built closely together. Scattered homesteads dot the landscape, where the ground is high enough to keep the people's houses and fields out of the swampy and wet ground. One wonders why the scattering is the pattern when protection from the animals would seem to be essential and the need of companionship desirable. The only explanation that has come to my mind is that there is a need for separation. There is much suspicion of one another, and vicious tempers lead to many fights. They still live in much malice and hate of one another, for they have not seen or known the appearance of the kindness and love of God, our Saviour. Can faith, hope, and love with Christ's peace become their mainstay?

The place of women in Nuerland is respected. By virtue of a fairly strict division of labor, the women have their distinct and essential contribution to make to society. They can, though sometimes with dire consequences, even talk back to their men folk. And yet what is their outlook? One wonders what their lot is to be as they are cast more and more into the pattern of the Arab world. How will these women take to being shut in as they have not been heretofore?

And so, as we consider the circumstances of life here in the South Sudan we realize how great is the need and how much there is to work for. There is so much of poverty and hunger. There is so much of misery and pain. There is so much of ignorance, of fear and sorrow and all that shackles the human spirit. Wherein is there any hope?

We in the Sudan are awaiting changes with expectancy. There are great political changes. There will be attempts at industrial, agricultural, and economic schemes. Schools and hospitals will be expanded. The cures of the ills are thought to be political, economic, mental or social. But let "us not set our hearts upon worldly hopes, lest they turn to ashes".

While we wish the "powers that be" much success in their attempts at improvements, we are quite convinced the one

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CHRIST, the Hope— OF ETHIOPIA

By REVEREND and MRS. CHARLES M. HASPELS, Ghimeera Station, Ethiopia

As SOON as the news broke that he had died, the community to a man disappeared. The strong man of the village, usually so full of loud boastful talk, crawled through the bushes like a frightened rabbit. His neighbor, who prides himself on his cleverness, made himself as small as possible and slinked away without a word to anyone. The crippled and sick who get around so pitifully summoned their strength for a quick get away. Every one fled for cover even as do chickens at the scream of a hawk. Most of them could be found the rest of that day sitting at the house of the witch doctor. They would be safe from the curse of death, and could not be accused of the cursing of the man who had died. No one, not even the one who had been his best friend, dared return until the Christian people, having no fear, had buried him.

Soon after the station was opened here in Ghimeera, Tonka, a tall strong-looking man, came for medical help. After a few weeks of patient care, the big ulcer on his foot was healed. As soon as he was able to walk that far easily, he went home for his wife. She hadn't been able to walk for about a year, so he carried her the several miles on his back to the mission. After a few months she was able to walk home without any help. After the witch doctor had failed to heal these two, they found the healing through God's mercy in the little clinic at the mission. But when their little daughter got pneumonia, they had no confidence in the penicillin our nurse gave her. Rather they rushed her off to the witch doctor, afraid of what might happen if they didn't.

Keis Gidada serving communion in the Ghimeera Church.

The sounds of a big celebration floated over the hills to the mission station. On inquiry, it was learned that there was a mourning. So the mission men decided to go to see who had died. As they arrived it seemed a strange mourning for everyone with spear in hand was dancing and having a merry time. There were three of one family being mourned—a father and two of his children. There were three scarecrow-like images representing the three who had died, each with a little food and salt before it. That they had been dead for several months didn't alter the festive occasion as they tried to cheer the spirits who watch the lives of the living.

Just after corn planting time another group was gathered. This time on more serious business. The sounds this time were anything but merry. The helpless cows which the farmers had brought, a costly offering, tied and unable to move were lowing pitifully. Today working at another branch of his profession, the witch doctor, while all the farmers stood and watched, was literally skinning the animals alive. Of course it was cruel and expensive for the farmers, but it gave assurance of abundant rain and a bountiful harvest to come.

Thus the Ghimeera people live. Their every activity revolves around the witch doctors. The control that they have over the people is as astonishing as it is revolting to the Christians. The depths of their sin is distressing, as is their total lack of consciousness of their sin and need of a Savior. But this is the way they have lived for hundred of years, and no other way of

Wandamu and Desta with their little Samuel. Samuel was baptized the same day his parents made their profession of faith in Christ. Desta is the first from the Ghimeera tribe to be converted. Her husband is not Ghimeera.

life had been known to them. Now, however, there is a gleam on the horizon. Some changes are taking place, slowly perhaps, but surely. They are hearing of the love of Christ for them in the church services, in clinic prayers, in the school, and in their homes as evangelists go out to them. They express amazement when they first hear of the fact there is life after death. They sing with fervor the Christian songs of worship they are learning in their own tongue. They ask questions, and discuss among themselves these strange things they are hearing, and seeing for themselves that this religion works in the lives of others.

The first of the Ghimeera people to publicly confess Christ as Savior and to take part in communion, testified before the people gathered that Sabbath morning a few weeks ago, of her intention to live as He would have her, spoke something like this: "Before, I was in darkness. I knew no light. But now I have found that light in Christ."

We who have enjoyed the benefits of a Christian heritage cannot express the greatness and fullness of the hope which Christ brings as those who suddenly have come to the light and have seen this Great Hope. In the words of the people themselves is the prophecy fulfilled: "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.

◆

HOW MUCH DO I OWE?

When this passing world is done,
When has sunk yon glowing sun,
When we stand with Christ in Glory,
Looking o'er life's finished story,
Then, Lord, shall I fully know—
Not till then—how much I owe.

When I stand before the throne,
Dressed in beauty not my own,
When I see Thee as Thou art,
Love Thee with unsinning heart,
Then, Lord, shall I fully know—
Not till then—how much I owe.

When the praise of Heaven I hear,
Loud as thunder to the ear,
Loud as many waters' noise,
Sweet as harp's melodious voice,
Then, Lord, shall I fully know—
Not till then—how much I owe.

Even on earth, as through a glass
Darkly, let Thy glory pass;
Make forgiveness feel so sweet,
Make Thy Spirit's help so meet—
Even on earth, Lord, make me know
Something of how much I owe.

Robert Murray McCheyne

THE QUEEN WHO ABOLISHED CHRISTMAS

A Play In Two Scenes

Submitted by the late MRS. DON P. MONTGOMERY, Youngstown, Ohio

SCENE I

HERALD: Hear ye, hear ye! All the citizens of this city are commanded to hear the new decree of Her Majesty, Queen Isabella.

1ST MAN: I wonder what the Queen wants with us now!

2ND MAN: She probably wants to announce a new tax that we'll have to pay!

1ST WOMAN: I don't know how she can do that. There's nothing much left to tax.

2ND WOMAN: I hope this doesn't last long! I was on my way to buy a new hat.

3RD MAN: I wish the Queen would abolish women's hats. That would be a sensible law, and it would save me money, too.

HERALD: Quiet, all you people, and listen! This is the Queen's new decree. (*He unrolls the scroll very importantly, and begins to read*) Whereas, the keeping of Christmas, a long established custom in our land, has grown more burdensome year by year; and whereas, at the end of the Christmas season everyone in the land is tired and exhausted and burdened with many new and excessive bills; now therefore, I, Queen Isabella, do hereby decree that from this date forward and forever, the celebration of Christmas is abolished, together with all the usual Christmas customs, including the giving of presents, the sending of cards, the singing of carols, and any other custom that has been associated with the Christmas season. Punishment, consisting of a fine or imprisonment if necessary, shall be applied against all who violate this decree. Signed with the royal seal. (*Rolls up the decree pompously.*)

4TH MAN: Is this some joke?

3RD WOMAN: Abolish Christmas? Surely the Queen doesn't mean that!

5TH MAN: You're only fooling us, aren't you, Herald? Now read the real decree of the Queen.

HERALD: No, I'm not fooling you. I wouldn't dare fool with the Queen's laws. I have read what the Queen has decreed.

5TH MAN: But this is terrible!

4TH WOMAN: Who ever heard of such a thing?

1ST WOMAN: This is an outrage!

2ND WOMAN: No Christmas! That will be tragic.

6TH MAN: I'll not obey such a decree. The Queen can punish me if she dares.

4TH WOMAN: No one will keep me from celebrating Christmas either.

5TH MAN: I agree with you. We'll revolt before we give in.

ALL: Yes, yes, We'll revolt, revolt!

1ST MAN: Let's begin by tearing up the decree and beating up the Queen's herald!

5TH MAN: Yes, let's start our revolt right here. (*Crowd starts after Herald.*)

HERALD (*frantic*): Wait a minute, wait a minute, friends! (*they stop*) I'm only the Queen's herald. I didn't pass the decree. I only read it as I was ordered to do. I like Christmas as much as any of you. If you have complaints to make, take them to the Queen. Maybe you can get her to change her mind.

6TH MAN: That's right. We shouldn't take our anger out on this Herald.

3RD WOMAN: Let's go to the Queen's palace and demand our rights then.

3RD MAN: That's the idea! We'll show the Queen just how important Christmas is in our lives.

4TH MAN: Let all the people come with us. We need a big crowd to impress the Queen.

2ND MAN: I'll go tell the people on the next street. The rest of you tell people in other parts of town. Then we'll meet at the palace.

ALL: Yes, yes. To the palace! Let's go. To the palace!

(*Curtain*)

SCENE II

(*Throne at one side of stage*)

QUEEN: By now the people will have heard my decree concerning Christmas. Do you think they will be pleased, Lord Chamberlain?

LORD CHAMBERLAIN (*cautiously*): It is hard to say how the people will like the change, Your Majesty.

QUEEN: Oh, you're always so cautious. (*faint noises from the crowd outside*) Listen! What's that noise outside? It sounds like a crowd of people in the city streets. What are they shouting?

LORD CH.: I don't know. My ears are not so good as they used to be.

QUEEN: Well, go and find out what the noise is all about.

This play was written by Mrs. Montgomery or someone in the Pleasant Grove U.P. Church, Youngstown, Ohio. No author's name was given. It was successfully presented by that congregation for a Christmas program.

LORD CH.: Yes, Your Majesty. Oh, here comes the Herald. Perhaps he'll know what is happening outside.

QUEEN: Bring him right in.

HERALD (*bows*): Your Majesty!.........

QUEEN: Sit down, boy, and get your breath. (*Herald sits*) Now tell me what happened.

HERALD: The trouble all started over the new decree abolishing Christmas.

QUEEN: What! Weren't the people glad to to hear the new law? Aren't they happy at being relieved of the burdens of Christmas?

HERALD: No, your Majesty. The decree made the people very angry. They are revolting and marching on the palace. I had to come by a round-about way to get here before they did.

1ST GUARD: It is just as I expected. (*noises increase*) I can hear them at the palace gates now. Shall I order out the guards and have them fire into the crowd, your Majesty?

QUEEN: Of course not. If they have complaints to make, let them come in and state their objections.

2ND GUARD: Your Majesty wants that howling dirty mob here in the palace?

QUEEN: I do. Open the doors and let them in.

LORD CH.: Yes, Your Majesty. (*to the crowd*) You may come in.

2ND GUARD: But be careful of the rugs and the furniture.

CROWD (*pushes in, bows*): Your Majesty.

QUEEN: My herald tells me that you are here to protest my new decree abolishing the celebration of Christmas. Is that right?

CROWD: Yes, your Majesty.

QUEEN: I am very much surprised. During the past few years I have seen the celebration of Christmas grow more burdensome to all of you. It has ceased to be a religious holiday. It has become expensive and unnecessary. I supposed that you would welcome relief from all this. Well, I am a merciful and just Queen, so I give you leave to speak. If anyone here can give me one good reason why the celebration of Christmas should not be abolished, I will consider changing my decree. Now is your chance to speak if you have anything to say. (*a number speak at once.*)

1ST GUARD: One at a time, please. (*pointing to first merchant.*)

1ST MERCHANT: Thank you. Your Majesty, six of us are here representing the merchants of the city.

2ND MERCHANT: We would like to intercede with you about the new decree.

3RD MERCHANT: Yes, Your Majesty, we wish to point out that abolishing the Christmas celebration will have a serious effect upon the financial structure of many merchants, since a large part of our business is carried on during the holiday season.

4TH MERCHANT: See, here are my books which will show you how great my business was in December of last year as compared with the other months of the year. (*tries to show ledger. Queen pushes him away.*)

5TH MERCHANT: (*showing large chart*) And I have a sales chart here, if you would care to look it over. It will show you that the sales of my store were almost doubled during the Christmas season.

QUEEN (*coldly*): I do not care to look at your records. I will take your word for it that Christmas is very profitable to you.

6TH MERCHANT: (*eagerly*) But it isn't only the amount of business that makes the difference. You must also realize what we can sell at Christmas time. The holiday season is a great shelf-cleaner, as we say in trade circles.

LORD CHAMBERLAIN: What do you mean by that?

6TH MERCHANT: Simply that people buy items in December that we can sell at no other time of the year.

1ST MERCHANT: Yes, odd colored ties.

2ND MERCHANT: Queer looking jewerly.

3RD MERCHANT: And poorly written books.

4TH MERCHANT: So you see that Christmas is very important to us.

5TH MERCHANT: Your Majesty's decree will work a hardship on all the merchants in the community.

6TH MERCHANT: It may even drive me into bankruptcy.

QUEEN: What kind of reasons for Christmas are you offering me? You want to sell people more than they can afford, and you palm shoddy material off on them. If you can't exist without Christmas, you deserve to fail. (*Merchants leave*) Now has anyone else anything to say?

1ST CARD SALESMAN: (*puts on lots of charm*) Yes, Your Majesty. We do not blame you for rebuking those merchants. They can make money all year long. Why should they exploit the holiday season.

2ND C.S.: But ours is a different matter. Our whole life depends on the celebration of Christmas, for we make our living by printing and selling Christmas cards.

QUEEN: Christmas cards!

3RD C.S.: Yes, your Highness! See, here is our latest line of cards.

1ST C.S.: There are the beautiful and dignified ones.

2ND C.S.: And here are are some funny ones. Ha! Ha! Just look at this one. It's the funniest thing!

QUEEN: I am not wishing to be amused today.

3RD C.S.: My customers send these to their friends and relatives and business associates. If you don't get a Christmas card from a man, you can be sure he doesn't think much of you.

QUEEN: What about the shut-ins and the poor and the friendless?

1ST C.S.: Why, I—I don't know about that. I don't sell that kind.

QUEEN: Then what good does it all do? You load my postmen with thousands of cards every year and the people who receive them don't need them. That's no reason for Christmas. My decree still stands.

2ND C.S.: But my business — — —

QUEEN: Silence!

LORD CH.: Do any more of you wish to be heard.

1ST YOUTH: We would like to speak for the young people of the kingdom, Your Majesty.

QUEEN: You may proceed.

2ND YOUTH: We don't like to complain, but it would be a great loss to all the young people of the land to have to live without Christmas.

QUEEN: Explain what you mean by that!

2ND YOUTH: Well, Your Highness, the holiday season is also the height of the social season.

3RD YOUTH: There are parties and balls almost every night and many a young girl meets her future husband at one of these social events.

4TH YOUTH: It's even possible that I might die an old maid if your Majesty doesn't change the decree abolishing Christmas.

QUEEN: That would be too bad, though I don't believe that one so charming and attractive as you is likely to fail to get a husband.

4TH YOUTH: Thank you, Your Majesty.

QUEEN: But tell me, do you have parties only at Christmas time?

5TH YOUTH: Oh, no, no. There are parties at Hallowe'en and New Year's Eve and May Day and lots of other times. But the Christmas ball is usually the grandest and every girl tries to wear her nicest party dress at that time and — — —

QUEEN: Enough! I have no desire to prevent anyone from having a good time. But the name of Christmas should not be associated with revelry. If that is all Christmas means to our young people, it should have been abolished long ago. (*Youths step back.*)

LORD CH.: Next! Who else wishes to protest?

1ST MOTHER: (*comes forward*) We mothers would like to speak if we may, Your Highness. I want to plead with you to change your decree because Christmas is the only time our families can get together for a whole day.

QUEEN: What do you means?

2ND MOTHER: Well, take us for instance. Our five children are all grown and married and they have all moved into their own homes. Of course, they are busy with their own families and friends and I hardly ever get to see them any more. I suppose it is partly my fault for I'm so busy with my clubs and house work. But at Christmas time the whole family comes to our house to spend the day.

QUEEN: And what do you do at these family gatherings? Do you go to church or sing Christmas songs or hear someone read the Christmas story?

2ND MOTHER: Oh no, I wouldn't bore them with such a program as that.

3RD MOTHER: We exchange presents and have a great family dinner. Then the men exchange funny stories and the women exchange recipes.

4TH MOTHER: My children usually run riot through the house all day while we adults play cards. But it's only once a year so we just let them run.

QUEEN: If it is only the custom of the season that brings you together and not ties of love and affection, and if you do not know how to properly celebrate the birthday of your Lord, it is best not to celebrate. (*Mothers leave.*)

LORD CH.: Have you all spoken?

1ST CHRISTIAN: Your Highness. I did not intend to speak, but since no one will say what is in my heart, I must.

QUEEN: Speak up then. You represent . . .

1ST CHRISTIAN: I represent the Christian Church, Your Majesty. I am a faithful believer in Jesus Christ as my Saviour. It is my faith that bids me speak to you, for Christmas is first of all a religious and holy day for those who truly accept Jesus as their Lord.

2ND CHRISTIAN: I too am a Christian. I know that many do not think about the religious character of the holiday season, but old as I am, Christmas does me good. It reminds me over and over again of the wonderful gift that God gave me and all mankind on that first Christmas morning—the gift of His only Son.

QUEEN: Go on. Go on.

3RD CHRISTIAN: I'm an old man, and Christmas dwells largely in my memories. But I am concerned about the children who will grow up in this land without any knowledge of Christmas. What child doesn't thrill to hear the story of the Babe born in Bethlehem's manger. Memory takes me back over the years and I hear yet their sweet voices.

CHILDREN—(*Recitation of the Christmas story*)

3RD CHRISTIAN: When they hear this story, the eyes of little children shine like the star dust sprinkled on a Christmas tree.

4TH CHRISTIAN: And sometimes a little of the dust rubs off and remains in the heart of a man through his whole life. I think everyone who knows the Bible stories and can sing them too feels a little closer to God at Christmas time. The Christmas carols bring the scenes of our childhood and often show us how foolish all our doubts and worldly ideas are. Listen.

CHILDREN *(sing a carol)*

5TH CHRISTIAN: I'm just a little child and I'd like to tell you how I feel about Christmas. I love Jesus. I love the Christmas story which tells of His birth and Mary, his mother, and Joseph, the angels, and the shepherds, and the coming of the wise men. And I like the services at the church, too, where we can see them all. Please, oh please, keep Christmas!

MANGER SCENE—"Silent Night"

QUEEN: I—I perhaps have been a bit hasty in my decision.

YOUTH: Oh, your Majesty, forgive us for being so foolish and selfish. We have learned the true meaning of Christmas. If you will only change the law, we'll try not to misuse it.

MOTHER: Or I, your Majesty!

CARD SALESMAN: Let's all send our Christmas cards with our Saviour's birthday in mind.

MERCHANT: And, Your Highness, help us to promote the true spirit of giving to the needy.

QUEEN: Well, *(deciding)*—Lord Chamberlain!

LORD CH.: Yes, Your Majesty.

QUEEN: Before all my people I confess that I have been foolish, too. I saw only the outward tinsel of Christmas and failed to realize its true meaning. So you may draw up a new decree stating that Christmas shall be observed as usual in our land. But this time we shall keep it right.

PEOPLE: Hurrah! Hurrah!

QUEEN: My people, go and prepare your hearts for the celebration of Christmas. And let everyone at this Christmas time come in the faith of his childhood. Let us bow down and worship. Let us accept in our hearts God's Christmas Gift to the world.

MANGER SCENE AGAIN—Song "God So Loved the World".

PROGRAM SUGGESTIONS

QUESTION: *How add the Christmas Spirit to a missionary program?*

THE ANSWER: The Christmas Spirit is inherent in the three topics:

1. God's Christmas Gift to the World.
2. East Meets West in World Conference.
3. Christ, the Hope—of Our Missions.

In her Worship Service on "Christ, the Song," Mrs. Cosby gives a beautiful devotional meditation. Sing Christmas carols, also "Hope of the World," p. 180, and "Christ for the World" p. 182.

For Topic 1, ask a good reader to present "Grace Notes from a Musical Odyssey." Discuss some of the things that make the world better today because God gave the precious gift of His Son.

For Topic 2, the brief insight into the Second Assembly of the World Council of Churches, held in Evanston, Illinois, August 15-31, 1954, which appears in this Magazine, may be supplemented by material from The World Council of Churches, 156 Fifth Ave., New York 10, N. Y. Discuss, or present by panel or round-table. Look up articles which began appearing in *The United Presbyterian* in September. Invite someone who attended Assembly to speak.

Topic 3 calls for research into our own horizons of work. Remember that the Hope of the World is for individuals as well as for groups, so bring it down to personal commitment in our relation to our responsibility in the mission work in America and abroad. News-from-Afar articles good.

If you wish a Christmas playlet, why not "The Queen Who Abolished Christmas" (p. 156) or use one in a former magazine (Note listings, p. 169).

Close with the Candlelight service used by Mrs. Shambaugh at the 1954 WGMS Convention (p. 174).

Thank T

A THANKSGIV AY

By REIN

DECEMBER always brings its full quota of demands that Christ be restored to Christmas. Editorials and sermons complain bitterly about the world taking over what belongs in a special way to Christ and Christians. And well they might. When the Feast of the Nativity descends to being merely a feast it is robbery committed on the nation's soul.

But isn't it time for us to look honestly at November's holy day also? While Thanksgiving Day does not celebrate a central fact in the life of Christ, it deals with a cardinal Christian virtue: gratitude. It ought help us defeat the character-spoilers: thanklessness and greed.

The accepted symbols of a holiday show the meaning most commonly associated with it. On that score Thanksgiving as a truly religious observance comes off third best. A recent examination of a printer's catalogue of symbolic line cuts, and paging through a widely recognized greeting card publisher's Thanksgiving Day offerings made me wonder what ideas a citizen of Ceylon might get from them on the nature and purpose of the day. Here are some samples: football goal posts, the pigskin itself, crossed drum majors' batons, a beribboned king-size chrysanthemum, corn shocks and pumpkins, a turkey hen about to get the ax, a turkey cock with his gay tail flag fully unfurled, a border of tall broad-buckled Pilgrim hats and neat little linen Pilgrim maiden bonnets, a sun sinking behind a field of silhouetted grain shocks, a conventionalized roast turkey, the good ship "Mayflower," a cornucopia. The closest approach to a spiritual reference, but one which would require at least elementary knowledge of Colonial American history was a grim Pilgrim Father, his blunderbuss on his shoulder striding resolutely forward. He could have been out on a wild turkey shoot. Of course a few would know that the good man was living dangerously on his way to a solemn service of worship.

This festival, as every American schoolboy knows, but tends soon to forget, commemorates the deliverance of certain devout Pilgrims from the grave threat of starvation, disease, and massacres. Commemorations of rescue from tragedy tend to preserve their sober meaning at least for the generation of those who were delivered. But a nation whose problem is bulging rather than empty granaries, whose citizens are rarely beyond a swift ambulance haul to a completely equipped hospital, staffed by specialists in most every ill to which our human flesh is heir, and who seem to have no more important threat to their security than the high school football team at the other end of the county, find it difficult to identify themselves with the bleak blessings in the presence of which our 17th Century forebearers gave thanks.

But wouldn't most of us on reflection have to agree that such a view of our life is shallow? One serious modification in the balances which a merciful Providence has established in nature, one invasion by a highly communicable disease germ, or, what now seems more possible than either

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Dr. Reinartz is Secretary of the United Lutheran Church in America. He has written this article at the request of the Associated Church Press of which "Missionary Horizons" is a member.

To God

AY MEDITATION

REINARTZ

of the already mentioned threats, one release of the fury of modern atomic massacres, and our plight could be as desperate as that of the Plymouth Colony in its first winter. Beyond all these, floods in their crushing power and insistently destructive penetrations, fire in its wild fury and orange-red lust for consumption, wind throwing its weight about in wanton ways, killing frosts, searing droughts, insect plagues are never too far from any one of us. Add to these the capacity of selfish and ignorant men to mismanage and to crush the little material securities we build about ourselves, and the Christian believer is obliged to confess that a poet of an ancient day was right when he concluded:

"It is the *Lord's* mercies that we are not consumed; because *His* compassions fail not."

That gets us right to the heart of this meditation. How much, preventing God, how much we owe to the protections *Thou* has round us set! Our serious need is to get up to *God* with our thanksgivings. The weight of worldliness which hangs about us tends to confine our gratitude to persons, institutions, and vaguely to nature. If, in the words of the children's poem of thanks we get as far back of the loaf as the wind, the shower, and the sun, we think we have done all right. It is for thankfulness that runs straight from the loaf to the Father's will that we plead here. Why can't we for once put great meaning into the classic expressions of our givings of thanks. For example:

"*Lord, Thou* hast been favorable unto *thy* land."

"O come let us sing unto the *Lord* . . . let us come before *His* presence with thanksgiving . . ."

"Not unto us, O Lord, not unto us but unto *Thy* name give glory: for *Thy* mercy and for *Thy* truth's sake."

"I love the Lord: because *He* hath heard

my voice and my supplications."

"O praise the *Lord* all ye nations, praise *Him* all ye people."

"Our help is in the name of the *Lord*: Who made heaven and earth."

"O give thanks unto the Lord, for *He* is good, and *His* mercy endureth forever."

It is time to hear more keenly the message in the texts of the universally beloved hymns of thanksgiving. They are satisfied with nothing less than the loving acknowledgment of the true and ultimate Source of all good. Having an arrow's swiftness, and a shaft of light's directness they seek to bear their praise straight to the heart of God. Hear them:

"Now thank we all our *God*."
"Praise to the *Lord*, the Almighty, the
King of Creation,
O my soul, praise *Him* . . ."
"O worship the King, all glorious above,
And gratefully sing *His* wonderful love."
"Give to our God immortal praise, . . .
Repeat *His* mercies in your song."

The temptation to short circuit our thanksgivings, to waste them on "lucky breaks," "good seasons," "steer that paid off," a thoughtless "thank goodness," or to make one's own talents or unearned sharing in the good fortune of others the sum and total of gratitude, as ancient as the Old Testament book, Deuteronomy. From man's earliest life with God it has been necessary to warn him:

"Beware that thou forget not the Lord, thy God . . . lest when thou hast eaten and art full, . . . thine heart be lifted up and thou forget the Lord thy God . . . and thou say in thine heart, my power, and the might of mine hand hath gotten me this wealth.

> "But thou shalt remember (to think) the the *Lord* thy God . . ."

Focusing the American feast on anything less than God Himself has certainly not been the fault of our nation's chief executives. One wonders if there is any expression of the presidency which has been as constantly and consistently in harmony with our holiest life as are the annual Thanksgiving Day proclamations which issue from the White House. To read those documents is to get a quick review of the last 80 years of our history. Many of them list in detail the timely and special reasons for which citizens ought be grateful. Abraham Lincoln, who revived the celebration of the Day, pitched his proclamation in the key in which his successors have sung. Without exception they cry out: "Thanks be to *God!*" Some excerpts:

LINCOLN:

> ". . . I do therefore invite my fellow-citizens in every part of the United States . . . those at sea . . . those sojourning in foreign lands to observe the last Thursday in November next as a day of thanksgiving and praise to our beneficent *Father* who dwelleth in the heavens. . ."

CLEVELAND:

> ". . . let our people assemble in their accustomed places of worship and with prayer and songs of praise give thanks to our heavenly *Father* for all that *He* hath done for us, while we humbly implore the forgiveness of our sins and a continuance of *His* mercy."

MCKINLEY:

> "In remembrance of *God's* goodness to us during the past year, which has been so abundant, 'Let us offer our thanksgiving and pay our vows unto the *Most High*' . ."

ROOSEVELT THEODORE:

> "We live in an easier time and more plentiful times than our forefathers, the men who with rugged strength faced the rugged days; and yet the dangers to national life are quite as great now as at any previous time in our history. It is fitting that we should . . . set apart a day for praise and thanksgiving to the *Giver of Good* . . ."

WILSON:

> "In a spirit of devotion and stewardship we should give thanks in our hearts, and dedicate ourselves to the service of *God's* merciful and loving purposes."

ROOSEVELT FRANKLIN D.:

> ". . . to set aside in the autumn of each year a day on which to give thanks to *Almighty God* for the blessings of life is a wise and reverent custom . . . It is fitting that we should again observe this custom . . ."

EISENHOWER:

> "On that day let all of us . . . bow before *God* in contrition for our sins, in suppliance for wisdom . . . , and in gratitude for the manifold blessings *He* has bestowed upon us and upon our fellowmen."

The Faith Monument at Plymouth, Massachusetts, makes such a proclamation in stone. The heroic figure, Faith, holds the Bible in her left hand and points her right hand Godward. In that posture, facing the wide waters of the Atlantic, she seems to say imperiously: "In obedience to this Word of Truth, thrust your thanksgivings upward to *God!*"

In the Thanksgiving season of this bountiful Year of Grace why not introduce a new symbol for the Day, a symbol that keeps the central meaning in the feast: Albrecht Durer's "*Praying Hands.*" They call out: "Let 'men pray everywhere, lifting up holy hands' in praise and thanksgiving to our Heavenly Father for His never-failing goodness and mercy." Surely the Day gives us its finest blessing when we echo the prayer of Christ: "*Father* I thank *Thee.*"

CHRIST, THE HOPE—OF THE SOUTH SUDAN

(Continued from page 153)

great hope is Christ. Without a moral and spiritual rebirth the other changes will not avail much. Should we know all things and have not love we would still be nothing. Could we remove mountains of "ills" without love, it wouldn't profit a thing. Christ is our hope in the Sudan.

Christ is not only our hope. He is our only hope. The first great need is Christ. Though it may sometimes seem to be a hope against hope, we believe there can be "a present for God" from this land, as Isaiah tells us in his Eighteenth Chapter. Our faith is not dead. It is a loving, working thing, seeking to enthrone Jesus Christ in the heart of the people of the Sudan.

Missionary Horizons

sends

Greetings and Congratulations

to the

American Mission in Egypt

and the Synod of the Nile

Centennial Celebration, November 15, 1954

EGYPTIAN WOMEN ORGANIZE FOR WORK

By ETHEL LOIS WEED, Carmi, Illinois, On Furlough from Egypt

THE SUMMONS to the Workshop was sent to the delegates under the caption "Your Church Needs You." And they came, twenty-six in number, from the six Presbyterials of Egypt, to meet, at the Cairo Girls' College, August 17-20, 1953. What a happy time of fellowship we had together — the twenty-six Egyptian women and the six Americans—as the Egyptians became acquainted with the organization of the Women's General Missionary Society and its methods of work, and we discussed together how the organization could be adapted to the needs of the Egyptian church.

There were teachers, pastors' wives, and youth leaders among the delegates. But there were, also, mothers of families and young women who had not, as yet, seen much farther than their own local churches and women's or young women's organizations. But all had come to learn whatever was to be learned,

The Workshop. Abdel Malek and Matilda George, who acted as president and secretary, respectively, in front row. Ethel Weed, chairman of committee that planned the workshop, is seated at the table.

and were ready to do their part in whatever was to be done.

Miss Belsam Abdel Malek presided with ease and grace. She took as the topic of her opening address on Monday evening, August 17, "My Christ Needs Me." And she suggested the possibility of this little meeting becoming like the river in Ezekiel 47, which flowed out of the temple, and brought refreshment and life wherever it went. She admonished us to ask first, "What can I do for Christ?"—then drew from the Scripture story apt illustrations of how women served Christ when He was here upon earth.

The studies, presented by Egyptian women, of different aspects of the Women's Missionary Society in America, from its relation to the United Presbyterian Church and the duties of officers, to the Magazine, the Prayer Groups, and Measures of Efficiency, were followed by animated discussions of how we could adapt and use the American methods in Egypt, and what there was of value in them for us.

One of our thrills came on Tuesday. A study of the prayer group plan had been presented, and it had come out in the discussion that most of the prayer groups were held on Tuesday, and that members of the Women's Board attended the Pittsburgh prayer group and prayed for the work of the Women's Societies. The chairman of the Mission Committee that had planned the Workshop was called out of the room, and returned with an air-mail letter from Mrs. McBride bearing greetings from the members of the Women's Board and saying that they were praying for us.

Another thrill came, after an early morning visit to the Fowler Children's Home, when one of the delegates passed the hat, in an informal way, to those who were standing around, and counted the total of eight Egyptian pounds (about $23.00) contributed to the Children's Home.

At the close of the Workshop eight officers were elected to initiate the work of the General Union of Evangelical Women's Missionary Societies in Egypt, and were instructed to meet in October to draw up constitutions and organize work.

The committee has met. The constitutions are in order, and the first National Convention has been held. The task of implementing the constitution and leading the women of the church forward in work for Christ and His church is not an easy one. But do let us pray that Miss Belsam's vision for the results of "this little meeting" may be fulfilled, and that the new organization may bring life abundant to the church in Egypt and to the foreign lands to which it may reach out.

I am giving you the names of the national officers in order that you may pray for them by name, and the addresses by which they may be reached in order that those of you who are so led may write them words of encouragement.

President—Mrs. Tewfik Saleh, c/o Evangelical Theological Seminary, Beida Street, Abbassieh, Cairo, Egypt
Vice President—Miss Marie Manna, c/o Am. Mission School for Girls, Mansoura, Egypt.
Secretary—Mrs. Iskander Abiskheiroun, c/o Pastor, Evangelical Church, Shubra, Cairo, Egypt.
Treasurer—Miss Ida Faahir, c/o Mrs. R. T. McLaughlin, Am. Mission, Fayoum, Egypt.
Teen-Age Secretary—Miss Lydia Matta, 4 Tawfik Said Street, Geziret el Badran, Shubra, Cairo, Egypt.
Junior Secretary—Miss Ihtidal Rustum, c/o Miss Mary L Thompson, P.M.I., American Mission, Assiut, Egypt
Thank Offering Secretary—Mrs. Edward Zaki, c/o Dr. Edward Zaki, Luxor, Egypt
Temperance Secretary—Mrs. Menees Abdel Nur, c/o Pastor, Evangelical Church, Hirz, Egypt
Prayer and Literature Secretary—Mrs. Kamel Latfallah, Evangelical Church, Fayoum, Egypt

Ethel Lois Weed

NEWS FROM AFAR

Ethiopia

MRS. RUTH LOBAUGH WALKER, Editor, Ghimeera, Ethiopia

RAISA'S SONG

She liked the words and she liked the tune. In the Tanta Mission Hospital Chapel she learned a new song that spoke to her right out of heaven—or maybe it had spoken for her—unto heaven.

That afternoon a girl about nine years old walked slowly, maybe cautiously along the path by the garden. She had just come through the forbidden back-gate. As far as I knew she might have been just another dull-faced child probably looking for a relative somewhere on the grounds. A foreign stranger, I passed by on my way to work at the Chaplain's office. The child went slowly on as I stopped in the carpenter's shop a few minutes. Again I remember passing her by at the end of the path. She seemed to be waiting to speak to the children's ward nurse who was busy.

She was upstairs a little while later when I noticed the children patients in their ward calling her "Raisa", and treating her as a popular almuna of the group. Then the slight stiffness of gait was a back-brace? Or maybe she was one of those who had come the fearful way back from paralysis. It could be. Her injury or illness would need check-ups. That's right, I had heard that one of the maids had a little sister, Raisa, who had been in for a long time. And this child's face was not dull, but pretty and warm. There she sat, happy and at ease, watching a game and a puzzle on either side. A gently bright bit of flirtation put a wheel-chair patient in good spirits. It was unconscious, but healing wisdom.

We left, and went down to strike the gong for chapel. Who would come tonight? It was Saturday and song night. Not all knew our Christian songs, but whoever came like them. Raisa came, and other children, two or three maids, a couple janitors, an orderly, a nurse or two, and a few adult patients—but not all at once. Some children were bold and sat behind the piano bench. Raisa among them.

As we waited I tried various tunes. Then I heard Raisa speak up and ask for a song she thought went "La taghudd attarfa annee." The index gave a page, and here it was the familiar "Pass Me Not, O Gentle Savior." We did a few lines. "La taghudd attarfa annee, ayyuhal fadee." In a low and careful voice Raisa sang it by herself. Slowly I saw that the words were translated from the English. "Do not . . . go . . . past me, O Thou Redeemer." As the other lines faded back into Arabic and the young voice continued, something started in my mind. What was taking place in Raisa's song? I felt as if there was another voice speaking through those words and in that child's singing.

Soon most of the others had arrived so we began. An opening hymn, then our assistant read a Psalm of praise, and called for song numbers. We put Raisa's voice near the first, "Pass Me Not, O Gentle Savior." Borne up by voices all around her, Raisa let her heart come out on those words with assurance and dignified joy. "Do not go past me, O Thou Redeemer . . .", is what she was saying. Other songs followed, then a closing prayer.

She was a young woman, about nine years old, and she made at least one person on that afternoon's visit sharply aware of the Master's presence. He came to us there in that gathering of "two or three." And although she was not a Registered Christian, Jesus' name is interpreted by that hour. We cannot pass by in memory without hearing in it the voice of a little sister—"one of the least." *James W. Pollock*

Pakistan and India

MRS. JOHN D. HARKNESS, Editor, Sargodha, Pakistan

CHRISTMAS WITH OUR LEPER FRIENDS

Some happenings linger in the memory long after the occasion has passed, and such is Christmas at the Leper Asylum in Rawalpindi. Of the 150 lepers about 40 are Christian, the rest Muslims from this country and the rough frontier regions which produce rough, fearless men. Many of the Christians came from India before partition and spoke various dialects, but all have now learned the languages of this country, including enough Punjabi to sing the Punjabi Psalms. Looking on the outward appearance there is little one could desire in the disfigured faces and crippled feet and hands, but the eyes sparkle with an inner joy and peace with no trace of self pity.

It is the afternoon of the 24th and an air of excitement pervades the place. All the inmates are seated in a semicircle on the ground under the leafless trees. A little to one side are the 25 healthy children who live in a "Home" apart from their parents. The Christmas story is presented in word and song and gifts are distributed to each, Christian and Muslim alike. This year we had enough warm garments, such as pullovers, scarves and caps, knitted by loving hands in New Zealand, to give one to each person. Such articles are much appreciated in our cold, frosty winters. Besides this, each received a bar of soap, small packet of tea, large enamel mug and a used Christmas card. They are fond of bright pictures for their drab walls. The usual drinking vessel is a metal glass, frequently the cause of burns which may result in injury to the fingers. We hope the mug with a handle may be of real service. The appearance of "Father Christmas" brought peals of laughter which did not diminish when the people saw the difficulty he had in keeping his "false front" in place.

Some of the children of the "Home."

After the service we inspected the homes to choose the ones deserving a prize for the best-kept home. Several are outstanding and made their little homes very attractive. In some of the bachelor quarters we found embroidered bed spreads which the men themselves had done. These Pathans said that in their homes all children, boys as well as girls, were taught to sew.

This was only the beginning of things for these unquenchable spirits. They had been allowed to cut down a small tree and a money grant was given for tea and its accessories. Then the whole group gathered on the dispensary verandah, a rather sheltered spot, in front of which two bonfires were kept going, and singing and the drinking of tea went on all night. Some folk dancing in which the Pathans and Kashmiris joined, added interest.

In November an International Leprosy Conference was held in Lucknow, India. After this we had visits from several of the delegates, one of whom was Mr. R. P. Currier, Executive Secretary of the American Leprosy Missions. Others were Mr. E. D. Miner, an American Field Secretary and an Irish couple who had formerly been missionaries in India. All were pleased with the work being done for this group and were especially impressed with the way the lepers looked after their own bed patients or those needing help in any way. They were also pleased with the prevailing spirit of cheer and good will. It pleased the lepers that these visitors from abroad took the time and trouble to make them a visit and they felt well repaid for the hours of labor spent in whitewashing their homes and making the grounds as tidy as possible.

Jeannette H. Stewart

The North Sudan

MRS. LEANDER FINLEY, Editor, Omdurman, The North Sudan

NEW EXPERIENCE FOR ATBARA

Boys and girls in Atbara had a new experience in June. They attended their first Daily Vacation Bible School. Wouldn't you like to visit some of them during their two-week program? Let's go to the Beginners' Department first.

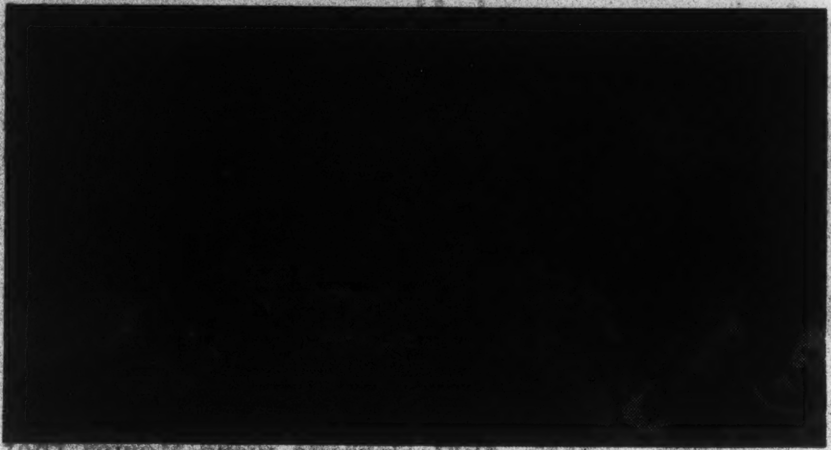
First thing on the program for these tiny tots each day was the song, "Good Morning." You might not have recognized it as they sang, for that song as well as most of the other songs used had been translated into Arabic by our Evangelical Church pastor, Rev. Wahba Hanna. Music, however, was not the easiest thing for these seventeen little folks. Most of them had never learned to sing as little children in America do. There were exceptions, though. The little fellow who directed the rhythm band had musical ability.

Bible story time was a happy time. Teacher Ragaa Bushaara was thrilled with the stories as she taught them with the flannelgraph. Playing the Bible stories was new to teachers and pupils, but how they loved it. As the teacher told the story, Miriam, Aaron, and their mother gathered grass and "made" a basket in which they placed baby Moses, a doll. Mother had previously wept bitterly and asked God to show her just how to save Moses from the wicked king. Moses was carried to the river, a far corner of the room, and Miriam waved good-bye as she was left to watch her little brother. The rest of the children joined in singing about God's care for the baby.

Primary Department children were taken by their teachers to the near-by Nile River one morning, since their Bible lessons were stories that took place on or near water. Their paper arks and animals to illustrate the story of Noah were not professional in appearance, but they were proud of them.

Primary Department superintendent, Sitt Rosa, always got several volunteers when she asked for children to participate in their worship service. She was quite perturbed one day when one of the volunteers to pray used a prayer she had memorized at the Roman Catholic Mission school which she attends. Few of the 107 children enrolled in Bible School attend either our American Mission School or the Evangelical Church. All were from Christian or nominal Christian families.

Khaleel was one of our most interesting Juniors. He wasn't supposed to be a Junior, but being one was the best thing for him. His blind grandfather, who certainly is not blind concerning spiritual things, has taught Khaleel much. But, his mother sent word with one of the teachers that Khaleel was very mischievous and she could not allow him to come to Bible School unless we would take complete responsibility for him if he did such a drastic thing as jump into the near-by river. Some time before that he had climbed a narrow ladder to the top of the tower of the Coptic church. We visited his mother who was quite reasonable when we told her that we felt that an eight-year-old boy should be at least partly responsible for his actions when he deliberately disobeyed. So Khaleel and his little brother came to Bible School.



Children displaying some of the products of their handwork periods.

In the first-morning confusion, Khaleel got into a room with children older than himself. The work was just enough above him that he had no time to think of being naughty. Perhaps this was one of the ways in which the Lord answered our prayers that Khaleel would be cooperative and attentive. He was one of the brightest, most helpful children in the School. He distributed and collected song books; he was first to find many of the verses in the Bible drills. His memory verses were always learned. He showed real understanding of his Bible lessons.

The hand puppets made by the teen-agers to illustrate some of the parables they studied made their public appearance at the assembly program on the last day of Bible School. The handwork teacher became discouraged with her pupils a few days before the assembly. Each pupil had made and dressed a puppet. One of the stories to be told was that of the Good Samaritan. Not one of those young people would permit his or her puppet to be one of the two thieves needed in the script.

None of the children wanted Bible School to close at the end of the two weeks. Their parents wanted it to last all summer. Even some of the teachers said they were sorry for it to end.

For weeks we had prayed for this Bible School, individually, and as groups of teachers meeting for what little help and training was possible during a busy school schedule. God answered. He gave us department superintendents who were able to take materials written in English and teach them in Arabic. He gave us other teachers, many of them older and more experienced but without the ability to use the English materials, who were willing to be guided by the superintendents. He made our Muslim bus driver and janitor willing to work during their feast which coincided with the first days of Bible School.

He let His Word fall on good ground in the hearts of many of the boys and girls. In the small Sunday School of our Evangelical Church, the children were asked to say Bible verses they had memorized. Many of them responded with verses they had learned in Bible School.

Our prayer now is that this new experience for the children and their teachers might have been one that will bear eternal fruit in their lives.

Ruth Wilson

◆

Made of one blood with all on earth who dwell,
Born brothers of the near and far as well,
The children of one saved Fatherhood,
And common heirs of universal good—
Grant us, who bow, O Lord before thy sovereign face,
To learn with Thee to love our world-encircling race. Amen.

—Nolan Best

Editorials

BARGAINS IN MAGAZINES!

Five cents **will not do much on the markets of the world, but it will bring to you some good reading in Magazines whose dates of publication have passed. They are not *used* Magazines; they are perfectly *new* and *unused,* but taking space that must be devoted to other purposes in the compact *Missionary Horizons* quarters in Publication Building. We cannot bring ourselves to destroy them before giving readers a chance to purchase them at slightly more than postage.**

1. ARE YOU LOOKING FOR SOME GOOD CHRISTMAS MATERIALS?

***November*, 1952, *Women's Missionary Magazine*: Christmas poems; a playlet in two episodes entitled, "Shall the Star Shine?" which is well worth more than 5¢, good to present any year at Christmas; unforgettable story of Bamba.**

***December*, 1952 *Women's Missionary Magazine*: Articles on how Christmas is observed in our Missions; poems; continuation of "Bamba."**

***November*, 1953 *Missionary Horizons*: Splendid articles by missionaries telling to what land "His Star" led them; Christmas story; excellent article on "The Case Against Drinking" by Dr. Ansley C. Moore.**

2. ARE YOU LOOKING FOR SPECIAL MISSIONARY-EMPHASIS MATERIAL OF LASTING VALUE?

***January*, 1952: Features Latin America; story of unforgettable character.**

***February*, 1952: Evangelism; many pictures on South Sudan.**

***March*, 1952: Special Bible-translation issue, well illustrated.**

***April*, 1952: Special Literacy issue: Easter in Holy Land.**

***May*, 1952: Medical Missions; first of a series of "Memories and Meditations" by Mrs. John P. White.**

***June*, 1952: Special Agricultural and Industrial Missions.**

***July-August*, 1952: 160-page report from mission fields; Detroit WGMS Convention.**

***September*, 1952: Human Rights issue on miner's life, and Negro work; a play, "America for Americans" good for Indian study, autumn, 1955; a T.O. play, "The Perfect Gift."**

***October*, 1952: Home Missions Special.**

***September*, 1953: First issue to bear name *Missionary Horizons;* splendid American Indian special issue, good to file for autumn topics; T.O. playlet, "Singing Hearts," good any year.**

***October*, 1953: Excellent articles on our Negro missions by Negro writers and other features make it one of the best issues we have had.**

Almost all the cover pictures on these issues make splendid pictures for use with children in Sabbath School and Junior Missionary Society, or for making Posters and Scrap Books for any age.

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Order from *Missionary Horizons*, 906 Publication Bldg., 209 Ninth St., Pittsburgh 22, Pa.

PROGRAM CALENDAR—1955

The theme for the year, the monthly themes, the topics and worship suggestions appear on the next page.

The theme, "By Faith We Walk the Christian Road" is in keeping with the plans ahead for denominational emphasis during the latter part of 1955.

The two special interdenominational studies for the year are *India, Pakistan, Ceylon,* and the *American Indian.* Not always does the U.P. Church have missions in the areas covered by the Friendship Press for interdenominational study. Therefore, this year calls for rejoicing that we shall have an abundance of interdenominational material to supplement our own books and leaflets.

The basic foreign book is *Under Three Flags* by Neill, with several other excellent supplementary books. Our United Presbyterian Centennial celebration of our missions in India-Pakistan will be given special emphasis, even as Egypt has been featured in 1954. The February Magazine (for study in March) will be the special Centennial issue of *Missionary Horizons,* but there will be Centennial-reminder articles throughout the year.

Worship services are motivated by Hebrews 11, the great Faith chapter of the New Testament. One Bible Character-of-the-Month will be highlighted, with a Bible-Character Quiz, each month in *Missionary Horizons.* The first Bible Character-of-the-Month is Paul; the succeeding ones are the names mentioned in Worship topics.

This 32-page, pocket-size Program Calendar will have bright-colored cover on which is printed the beautiful picture, "Follow Me" by Tom Curr. The pages contain the usual listing of *Prayer Cycle* Days and small line-cut drawings. There is a definite change in the page contents which permits the inclusion of more dotted-line space for the names of officers, committees and members, also for additional pages of tip-of-the-tongue information that all missionary society members need.

The price remains the same—10¢—but it is necessary to ask that you not only send the money with each order (to save bookkeeping) but that you include sufficient for postage to mail your order to you. Make your estimate of postage by finding out from your postoffice the postal-zone distance you are from Pittsburgh. Consider that eight to ten *Program Calendars* weigh a pound, with wrappings.

You may use the convenient Order Blank below:

To Mrs. Ralph H. Arnold
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PROGRAM CALENDAR—1955

THEME: *"By Faith We Walk the Christian Road"* (2 Cor. 5:7)

JANUARY

HOW GREAT IS YOUR FAITH?

Worship: What is Faith? Hebrews 11:1-3.

Program Topics:

1. Taking Our Inventory.
2. Getting Acquainted with Fellow Presbyterians.
3. Disciplined Lives for the New Year.

FEBRUARY

UNDER THREE FLAGS

Worship: "By Faith, Gideon . . . "
Hebrew 11:32; Judges 6:11-14, 34; 8:32.

Program Topics:

1. Time to "major" in India, Pakistan, Ceylon.
2. India, Pakistan, Ceylon, Learn Indedependence.
3. Poverty and Other Problems.

MARCH

ANOTHER MILESTONE!

Worship: "By Faith, Abraham . . . "
Hebrews 11:8-10; Genesis 12:1-4; 15:6; 22:8.

Program Topics: (Fulfillment of Isa. 61:1-4)

The Planting of the Lord—In the Punjab—that He might be glorified.
Centennial—March, 1955.

APRIL

BUILDING BRIDGES OF UNDERSTANDING

Worship: "By Faith, Noah . . . "
Hebrew 11:7; Genesis 6:8,9,22.

Program Topics:

1. The "Fourth Flag" Waves, too.
2. New Horizons Lift.
3. The Church and the Missionary.

MAY

PROGRESS SIGNS ALONG THE AFRICAN WAY

Worship: "By Faith, Moses . . . "
Hebrews 11:23-28; Exodus 2:1-4; 4:18, 15:1,2.

Program Topics:

1. Egypt.
2. Sudan.
3. Ethiopia.

JUNE

AMERICA—STOP, LOOK, LISTEN!

Worship: "By Faith, Abel . . . "
Hebrews 11:4; 12:24; Genesis 4:4.

Program Topics:

1. Missions Not For Women Only.
2. "Render Unto Caesar . . . "
3. Current Trends in Propaganda.

JULY

ON SOUTHLAND HIGHWAYS

Worship: "By Faith, Joseph . . . "
Hebrews 11:22; Genesis 50:15-26.

Program Topics:

1. "Go, Tell It On the Mountain."
2. "Traveling the Glory Road."
3. Presbyterial Trekking.

AUGUST

CONVERGING ROADS

Worship: "By Faith, Sarah . . . "
Heb. 11:11,12; Gen. 17:15,26.

Program Topics:

1. The WGMS Convention.
2. Mission Study Groups, U.S.A.
3. Study Groups Overseas.

SEPTEMBER

PATHWAYS OF SERVICE

Worship: "By Faith, Samuel . . . "
Hebrews 11:32; 1 Samuel 3:1-18.

Program Topics:

1. "Train Up a Child."
2. Rewards to Those Who Go.
3. Rewards to Those Left Behind.

OCTOBER

THE TRAIL OF YESTERDAY

Worship: "By Faith, Isaac . . . "
Hebrews 11:17-20; Genesis 26:18.

Program Topics:

1. Long, Long Ago.
2. The Tribes' *"Trail of Tears."*
3. Looking Backward at U.P. Work.

NOVEMBER

THE TRAIL AHEAD

Worship: "By Faith, David . . . "
Hebrews 11:32; 1 Samuel 17:37; Psalms 23.

Program Topics:

1. On and Off the Reservation.
2. Church, School and Government Stand By.
3. U.P. Indian Work Today.

DECEMBER

THE ROAD OF THE LOVING HEART

Worship: By Faith We Follow On With Christ.
Hebrews 11:39,40; Matt. 2; John 3:15,16; 5:24; 12:46; 20:31.

Program Topics:

1. The Whole World Singing.
2. The Christian World Mission in Our Day.
3. Christmas Story.

This brief outline is not nearly all that the "Program Calendar" offers. Details, such as "Prayer Cycle" suggestions, Bible Characters-of-the-Month listings with extensive Scripture references, theme songs, poem, Reading Course books list, etc., cannot be included here.

Order your "PROGRAM CALENDARS" now, one for each member of your group, from Mrs. Ralph H. Arnold, Treasurer, 510 S. Trenton, Pittsburgh 21, Pa. Ten cents each, plus postage (Note parcel post rates have increased.) Ready for distribution November 1.

ADDITIONAL CHANGES IN BOARD MEMBERSHIP

Numerous changes in the personnel of the WGMS Board of Directors continue to take place.

Mrs. Bruce L. Rogers of Washington, Pennsylvania, has been elected to fill the unexpired term of the late Mrs. Charles Wright Fulton. Her department has not yet been decided.

A native of Williams County, Ohio, Mrs. Rogers attended Bowling Green State University, receiving a diploma in commercial education. Later she studied at Ohio State University in Columbus, majoring in public accounting, and received her bachelor of science degree in business administration. After graduating she taught in the high school at Marion, Ohio. Her husband, also an alumnus of Ohio State, is an elder in the Second Church, Washington. They have two sons, William, who is working, and Thomas, a sophomore in high school.

Mrs. Rogers is active in her home church and is concluding nineteen years as treasurer of her missionary society. At present she is Women's Secretary of Chartiers Presbyterial. She served on the Assignment Committee when the WGMS Convention met in Washington in 1951.

Mrs. Edgar B. Murdoch tendered her resignation from the Board to become effective July 1, as announced at the WGMS Convention in Nampa, Idaho, but was persuaded to continue until fall. Elected to the Board in 1932, she served six years as Women's Secretary, five years as Parsonage Secretary, and the past ten years as Mountain and Presbyterial Secretary. The staffs of Frenchburg and Ezel Schools in Kentucky honored her with flowers and gifts at the 1954 commencements. During her tenure new school buildings were erected at both places, as well as a parsonage at Frenchburg and a nurses' home at Jane Cook Hospital.

Mrs. Fred M. Blick, whose election to the Board was recently announced, was named in September to succeed Mrs. Murdoch as Secretary of the Mountain and Presbyterial Department.

Edith L. McBane, Recording Secretary of Board

AVRG AUDIO-VISUAL RESOURCE GUIDE

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Where to secure them.

Which are best suited for specific Christian education objectives.

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- Add inspiration to a worship service.
- Motivate a group to Christian action.
- Provide background information for a study unit.
- Enrich Christian recreation.

Evaluations on materials come from 20 committees. With each one of the hundreds of materials listed is the notation as to type of visual aid, the age level for which best suited, running time, whether sound or silent, black-and-white or color, a brief review, rental and sale price, and a word such as "Recommended," "Acceptable," "Not Recommended."

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On X-Change Horizons

On our vacation in July, some friends, my husband and I visited historical places in Kentucky, at Bardstown, "My Old Kentucky Home," The Trappist Monastery, at Trappist, Ky., and then drove on through the Blue Grass country to Lexington and Mt. Sterling.

Being a member of Washburn United Presbyterian Church Missionary Society, and having served on the committee to send Mission boxes to Ezel and Frenchburg, I had expressed my desire to see the schools, especially the used-clothes store and how the work is carried on at the schools.

We visited Frenchburg first. Supt. Arthur Gathman guided us through all the buildings and explained every phase of the work. Since it was the closed session at school, they were busy repairing and redecorating for the coming year. We were happy to meet Mr. McCauley, a former pastor from our community, who was helping with the redecorating and repairing.

Traveling onward on a very good highway, by the way of some 80 curves in those fifteen miles we reachel Ezel, built on a hill among the hills, we were directed to Supt. Heagen's home and was greeted by Mrs. Heagen. When we expressed our wish to see the school Mrs. Heagen and daughter were our guides. Later we met Rev. Homer Haines, pastor of Ezel church, who escorted us through a very nice and well-kept church. We admired their new organ and carpeting.

The work at both schools is carried on very much the same and we want to congratulate the Superintendents and staffs on their fine work in promoting the religious and educational training for the Mountain people.

As we travelled North and East in the midst of small shacks and patches of tobacco, we couldn't help marvelling at the courage of those people. We felt we had met some real friends, and also that we know much more of the fine mission work of the churches in the mountains than we had known before.

Mrs. John Damerell
Washburn, Illinois

JESUS, THE LIGHT OF THE WORLD

By MRS. G. I. G. SHAMBAUGH

(Spoken as small candles, previously given to each one, are lighted. Candle bearers light the small candle at end of each row, and light is passed on from one to another.)

THERE are many lights of great significance burning in America. The light from the windows of our millions of homes, the beacons that guide the aviators across our nation in every direction; the beams of the torch in the hand of the Goddess of Liberty, eagerly awaited by the homesick American returning to his homeland, or the promise hoped for by the incoming person from other less favorably blessed countries of our world. There is the light of the Cross atop our many churches, glowing brightly each night and shedding its light in every direction. They speak of the influence of the Christian religion throughout our land. Understanding, sympathy, education, the care of the unfortunate, the respect for women, the love for little children, the dignity of strong men, are all results of this Beacon Light. Imagine, if you

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Excerpt from Mrs. Shambaugh's address at the 1954 WGMS Convention. It may be used for a candle-light ceremony.

will, a nation without this benign influence.

Tonight we have come from homes in every corner of this nation. We meet as friends, neighbors, as torch bearers here to receive inspiration, to take higher ground, to rekindle the flame and to carry back the light of service, cooperation, and inspiration to our own homes and communities.

We can dim our light—or we can keep it bright — communicate it to another and make ourselves richer—because one who imparts light to another has not less light but walks henceforth by the light of two torches, instead of one.

To keep the lights of freedom and Christianity burning in our world, our own must burn brighter in the future than they ever have before. Now we find ourselves guardians of these lamps to relight others in the world around.

(*Lights are off*)

Please carefully raise your candle on high. No one's candle has burned less brightly because he shared his light with another. Just so has the influence of our great WGMS gone from our individual lives around the world.

From one small flame, we have lighted every corner of this great room, so can the influence and inspiration of this convention be carried out to the far corners of the world.

(*Lights on*)

And now as the lights come on again we are going to watch and carefully extinguish each candle flame. World freedom, international cooperation, will require a new spiritual outlook in the hearts and minds of men and women everywhere. The challenge of our time is now before us: Faith must be fostered in the world, faith in one's fellowmen, faith in one's self, and faith in God.

Our lights are symbols of the widening influence of our services, as Christian leaders. We can lend our light so that the warmth of its brightness inspires all who touch it, or we can extinguish the flame so there is utter darkness.

"You are the light of the world. A city set on a hill cannot be hid, nor do men light a lamp and put in under a bushel, but on a stand it gives light to all in the house. Let your light shine before men, that they may see your good works and give glory to your Father who is in Heaven."

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30. Mrs. Janet Edwards, Kansas City, Kansas. By the WMS.

31. Mrs. Arthur Crippen, Kenmore, N. Y. By a friend.

32. Mrs. Cora Rubel, Canton, O. By members of Sara Wallace Eby Society.

33. Mrs. Armetta Johnston, Canton, O. By the Fairmount WMS.

34. Mrs. Hilda Bowers, Canton, O. By the Fairmount WMS.

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47. Mrs. George C. Nevergall, Imperial, Pa. By her daughter, Mrs. David L. McKenzie.

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary
9 Pocono Drive, Pittsburgh 20, Pa.

THE CHRISTIAN'S SONG OF THANKSGIVING

No song gladdens the heart of the Creator more than the song of thanksgiving from God's own people. Moses learned this song of thanksgiving at the burning bush. Miriam sang it, when, with her maidens, she led the great praise service of Israel. Abraham sang it when he received the Lord's promises, yet saw them afar off. It was heard in the gentle voice of Ruth, when she chose "God to be her God" and "His people to be her people." It was the universal song of David, the sweet Psalmist of Israel. It was sounded forth from the heartstrings of Mary as she broke the alabaster box of ointment in the presence of her Lord. Thus the song of thanksgiving has been echoed down along the centuries, with each succeeding era the notes becoming more full and harmonious, until at the present time no music so stirs the hearts of God's people as the Psalms of gratitude and praise.

Whatever may have been the thanksgiving of the earlier ages, that of today should be especially joyful. But should gratitude *end* with a song?

Does God require nothing more at the hands of His people? Going step by step back along the centuries, we find that from earliest times God has been worshiped with offerings—some of free-will offerings, others of peace offerings, others of sacrifice. All these, according to God's instructions were to be given regularly, systematically, proportionally, and of the *first* and *best*.

The idolatrous and semi-civilized nations offer gifts to their gods to avert their wrath, and it is only under the influence of Christianity that the Thank Offering has come to be a part of true gift worship.

The joy of thanksgiving comes only to those who acknowledge the real source of all their blessings, and nothing so incites God's people to the giving of Thank Offerings as does reflection upon God's daily mercies and blessings.

> *There is one Gospel, a whole Gospel, with its message of redemption for the individual and for society.—Bishop Oxnam.*

How great and exhaustible they are! "Bring nation after nation, kingdom after kingdom, to drink at this overflowing fountain, till the whole world shall partake thereof," and still God's goodness "flows on in an endless stream." Truly "giving doth not impoverish, neither doth withholding enrich." How are these wonderful blessings and mercies received? Are God's people always grateful?

Glance back over the past. Have thanks been expressed to God "day by day, continually?" And have they been proved with Thank Offerings that others may learn to love Him? Have Christians made it the rule of their lives to thank God for the last blessing received before asking Him for another? If they do this, even seeming calamities would turn into blessings, for, "A thankful spirit heals with a word and turns all it touches into happiness."

Oliver Wendell Holmes thus contrasts the unthankful and the thankful heart: "If anyone should give me a dish of sand and tell me there were particles of iron in it, I might look for them with my eyes and search for them with my clumsy fingers, and be unable to detect them. But let me take a magnet and sweep through the sand and how it would draw to itself the most invisible particles by the mere power of attraction. The unthankful heart, like my finger in the stand, discovers no mercies; but let the heart sweep through the day; as the magnet finds the iron, so it will find in every hour, in every moment, some heavenly blessings—*only the iron in God's sand is gold*."—(Adapted from a Leaflet).

The Juniors

> *It is not the king nor the clan, nor even the village that is assuming importance in East Asia today, but the individual.*
> *—Rajah B. Manikam.*

LITTLE BOY IN CHILDREN'S WARD IN TANTA HOSPITAL

One Thursday noon last August a woman came into the children's ward carrying a baby about three years old and there was with her four men and a boy ten years old. The baby had long hair that covered his eyes which were tightly closed and very sore. He was very thin and pale and his voice could hardly be heard when he cried. The baby was bathed in bed because he needed it and all the relatives stood and watched. The doctor ordered nourishment to be given by hypo under the skin and it was easily done. The boy did not even kick, because he was too weak. He was not able to eat for a few days.

He would not drink water from a cup or from his little pottery jar that was beside his bed and he kept pointing to the faucet. So he was carried there and his head was put under the faucet face up and he drank. I was afraid he would choke because he would not stop, so he was carried to the faucet several times a day to drink.

After a week or more he was a bit stronger but not friendly and bit anyone who came near him. As the days went by he became fat and happy and a very sweet little boy. He cannot talk at all but he makes sounds when he wants something and he enjoys his food very much. The one thing that he will not get used to is sleeping in his own little bed. He prefers to sleep on the floor back of the door of the ward.

Every morning when we go on duty, he comes running and greets everyone by saying, "Hi", the only word that he knows. When the children come to the meeting every morning to sing and hear a Bible story he comes too, and tries to sing using his own tunes.

He is gaining weight now and looks healthy and pretty. We will miss him when he goes home which will be soon. I hope that he will keep well there. The doctor said his only trouble was hunger. This picture will show you how he looks now.

Gomer Mansour

Miss Gomer Mansour and the little sick boy in Tanta Hospital

The Teens

MRS. H. ANDREW BRUDER, Secretary
1001 McCleary St., McKeesport, Pa.

> *There is great need to use the new converts who have found Christ to go out to preach the Gospel.—Chandu Ray.*

Theme for December:

CHRIST, OUR HOPE.

Scripture: 1 Timothy 1:1; Acts 4:12.

Prayer Cycle: Select ONE urgent Prayer Need from each day.

Christmas Carols — especially "O Little Town of Bethlehem."

A Christmas Carol Sing will have much more meaning if you can give a short history of the writer or the reason back of the carol. "O Little Town of Bethlehem" by Bishop Phillips Brooks was written after Bishop Brooks had experienced a Christmas Eve in Bethlehem when he was a young man. As a child he had always loved and memorized hymns and could repeat more than two hundred of them, often using them in his sermons. The memory of that evening there in Bethlehem so filled him that two years later he gave voice to his emotions in the Christmas Carol. The children of his Sabbath School first used the carol in their Christmas Service in 1868.

The theme for this meeting, CHRIST, OUR HOPE, is so fitting for there are so many in the world today who are groping in darkness and confusion. It was a world basically not unlike our own, when the Shepherds tending their flocks on the hills outside Bethlehem, saw the Star and heard the Angel Chorus. The Angel who spoke to them gave them a message of Hope, saying, "Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:10, 11.

The Christmas meeting presents great possibilities for interesting other teen-agers in your group. Maybe you could make it a special guest meeting with a covered dish dinner or some other departure from the usual plan. Arrange something to use as many of your own members as possible.

Do you like the idea of a worship center or central scene near the leader to emphasize the sincerity and reverence of our worship? There are so many beautiful Christmas pictures to be used and many beautiful settings can be made with candles, the open Bible and Christmas flowers. Maybe there is someone in your group with artistic talent who could make a poster with a star in it through which the light would shine. If you have access to a slide projector and screen, there are many fitting slides which can be used very effectively in a worship service.

If you review the topics in the *Missionary Horizons* they are "God's Christmas Gift to the World," and "Christ, the Hope — Pakistan-India; North Sudan; Egypt; South Sudan; Ethiopia and the U.S.A."

Have you finished any special Christmas Gift project for this year? Since this will be the last meeting of the year it might be possible to include your offering to our Teen-Age Special as a part of your Christmas program if you haven't given it already. In this way your Christmas gift would help in our own land and across the seas; helping to secure band instruments for the high schools at Frenchburg and Ezel, Kentucky, and Miss Lydia Matta in the teen-age work in Cairo, Egypt. I don't imagine any other gift you would give this year would have as far-reaching effect.

It is time again to choose new officers and plan the work for another year. I hope you will seek God's guidance in this important part of the work and that many of our fine teenagers will be willing to be good stewards of their time, giving of their service to Christ, who is our Hope.

Mountain and Presbyterial Missions

MRS. FRED M. BLICK, Secretary
8917 Upland Terrace, Pittsburgh 21, Pa.

> *The missionary calling of the Church is woven into the texture of God's design for the world.*
> *—Charles Ranson.*

As I am now retiring from The Women's Board after twenty-two years of service, I am, of course, giving up my position of Mountain and Presbyterial Secretary, so I would like to introduce my successor, Mrs. Fred M. Blick. She is a new member of the Board whose qualifications have been recounted in an earlier issue of this Magazine. Being new she will bring a fresh approach to this work. She is a woman of much ability who we know will handle the work well. So as I present her I bespeak for her from the workers in my beloved Department the same loyal and helpful cooperation that they have given me.

To those workers I wish to express my deep appreciation for their kindness and helpfulness during the years we have worked so happily together. And now as we go our separate ways may the Lord bless us and continue to guide us into paths of service to Him.

(Mrs. Edgar B.) *Helen T. Murdoch*

MISS PURDY GOING TO PAKISTAN

Miss Gene Purdy, who has been teaching in Ezel School the past six years and whose name has become synonymous with beginning school, is leaving this year to enter another field of Christian service on the other side of the world. Miss Purdy volunteered for career service in the United Presbyterian Mission in Pakistan, which mission is also supported by the same mission board which sponsors Ezel School. She plans to sail for her new field on September 15th from New York City on the liner *Independence*. Her friends in Ezel and the surrounding communities are sorry to see her leave our school but know that she will be wonderfully used in the Christian education work in Pakistan.

Ezel is also sorry to lose Miss Zillah Hawthorne this autumn, because she is now serving in the Home for Children at Mars, Pennsylvania. Miss Hawthorne has been the school secretary for the past five years and also has taught Spanish and other classes. She was highly respected by the students as they came to know her through the school office, and by the community in which she served so graciously. The Home for Children is sponsored by the Women's Association of the United Presbyterian Church.

TEACHERS TAKE ADVANCE WORK

Several Ezel School teachers took advanced academic work during the summer months. Both Mr. and Mrs. Ottis Murphy attended Morehead State College. Mr. Murphy is working toward his master's degree. Mrs. Ann McGeoch took additional elementary work in Kansas State Teachers' College, Eskridge, Kans. Mr. Albert Dorsey took additional work toward his master's at the University of Kentucky.

Miss Larue Millen, who holds her master's from Pennsylvania State University taught in Union College, Barbourville, Ky. She served as critic teacher as she did last summer. Others of the staff who enjoyed the experience of additional travel during the summer were Miss Aigner and the Heagens, who traveled to San Francisco and some of our Western Parks. Mr. and Mrs. Helton traveled to the Atlantic coast and the Catskill Mountain country.

WEST NEW YORK, NEW JERSEY

Vacation is over and I am back at work again, ringing door bells to in-

(*Continued on Inside Back Cover*)

Indian Missions

MRS. WALLACE G. McGEOCH
266 Second St., Leechburg, Pa.

> *Only a Church that is truly evangelistic knows or can speak about the Christian Hope.—D. T. Niles.*

NEW GOVERNMENT SCHOOLS

Some time ago an appeal was sent from the Women's General Missionary Society in behalf of the Navajo Indian urging Congress to provide for the Navajo Indians improvements in health and education. A recent letter from Mr. Patterson brings us the good news that the government is making a real effort now to provide more school facilities. Three methods are being used to meet the needs. One of the methods is to build dormitories in towns outside the reservation and send the Indian children to the public schools of that town. Several towns are cooperating with this method. Another method is to continue the building of Boarding Schools in the reservation. The construction of a Boarding School at Kayenta has already been started for which we are most grateful. The final method in this advance is the starting of 48 Day Schools this year. They are busy constructing them now. The school room is a small quonset hut. Trailer houses are used as living quarters for the teacher and the cook and for a kitchen. A warm meal is to be served to the children at noon. One of these Day Schools is also being constructed at Oljato in spite of objections raised in a public meeting in April.

A Government "Recruiter" has been visiting the homes to get the families to sign up for the schools. Families near enough have signed and it is hoped that others farther away will decide to come in and live nearby. Our interpreter has been going with the government "Recruiter" to the homes and is doing all he can to influence the people to fill the school. When the government "Recruiter" raises the question of religious preference, Cecil (the interpreter) is on hand to suggest that they sign their children United Presbyterian. This means that we will have the religious education work here once a week. Another one of these schools is being placed at the mine of the Vanadium Corporation of America which is 40 miles east of Kayenta. The Pattersons have been asked to have religious education there also. They began their work there on Sept. 15.

Mr. Patterson also says that since they returned from their vacation their main activity had been helping school children with their wardrobes. The first ones to come were the big boys and girls going to the faraway schools. Most of the little folks who would be coming to their school had not received clothing but would when school opened. Over 100 children would receive clothes that they might attend school.

CHRISTMAS BOXES

Now is the time to plan for the Christmas boxes for our American Indians. The following things will be gratefully received by our workers:

Christmas Gifts and Miscellaneous Items (Mountain and Negro, too)—Handkerchiefs (all kinds), sewing notions, new dress material, colored velvet and satin pieces, feed bags, wash cloths, tooth paste, brushes, soap, towels and tea towels, dolls, playthings and toys for smaller children; table games for older children; pencils, crayons, note-books, story books, color books, paints, beads of all kinds, hair ribbons, crepe paper (flower colors), embroidery floss, buttons, zipper fasteners, needles, thread and all sewing notions; stuffed toys, mittens, caps, dresses, socks, stockings, combs; hard candy, candy bars; Testaments, Bibles, Primary Sabbath School papers with Bible pictures, used and new Bible picture rolls, devotional literature; books (religious or fiction).

Please note that Leslie B. Smith (not Rev. H. W. Gordon) is now the Cherokee Missionary at Stilwell, Okla.

Negro Missions

MRS. G. VIRGIL HUTCHISON, Sec'y.,
Imperial, Pa.

> *In the . . . medieval church . . . the basis of membership was faith not race, Christ not color, creedal acceptance and not nationality.*
> *—Benjamin E. Mays.*

Mrs. P. H. Parker, who is the staff missionary in the church at Knoxville, Tenn., spent six weeks this past summer in advanced study at Biblical Seminary in New York. She is enthusiastic in her reports of the value of such study. We know that you will continue to remember Mrs. Parker as she labors among the children and leads them to a fuller knowledge of their responsibilities in His service. Mrs. Parker also cultivates the field by calls on those who are ill or aged, and comforts the lonely and those who mourn.

The church at Knoxville this summer was ministered to by Mr. Geo. Smith, now a second-year student in Pittsburgh-Xenia Theological Seminary. Mr. Smith is a graduate of Knoxville and rendered acceptable service. He has now returned to his studies in the Seminary.

Knoxville College has opened for another year of service under the leadership of Dr. James A. Colston. The WGMS recognizes the place of such a Christian college for our negro youth and continues to pay several salaries. Special mention should be made of the long and devoted service of Miss Mabel Weir. Miss Weir is a graduate dietitian who could command a much more generous salary in an institution with a larger budget, but she prefers to serve her Lord in this place where she is much needed. Mrs. Mozelle Robinson, now Dean of Women, and Mrs. Marcella Latham, matron, have also been paid by WGMS for several years. Mrs. Fern Peoples is starting her second year as a matron here. She is a graduate of Sterling College. In accordance with our traditional interest in health matters, we also pay salaries for a full-time nurse, Mrs. Mildred Wellman, R. N., and part-time physician, Dr. J. H. Clark. We grant a scholarship to a deserving student who is preparing for Christian service. Please follow your investment in young lives at Knoxville with your prayers.

Camden Academy reports a record enrollment of 242 in the elementary school and 432 in the high school, a total of 674. The loss of the dormitory for married teachers is keenly felt. Plans are proceeding for building two cottages at this time. These will be financed by Life Membership funds. Do not forget the hot-lunch programs at both Camden and Miller's Ferry. Crops were very poor this year in Wilcox County because of the drought and the share croppers are finding it hard to get along and keep their children in school.

Mrs. Grayce Hudley in Chase City is busy with her Bible classes. She teaches 300 children at Thyne Institute, 100 at the city schools and 15 at the kindergarten. Many of her activities center about the church and youth work, too. She asks for your prayers that she may lead aright and that the Holy Spirit may work in the hearts of those she serves.

It is time to be thinking of your Christmas packages for all of our missions. Your own holiday will be brighter if you share with "these My brethren. Addresses are in the back of this magazine.

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THE NEAR EAST AT EVANSTON

(Continued from Page 141)

to America for a year of study in the field of religious journalism at Syracuse University had, as a press representative, the advantage of many contacts with journalism at work in Evanston. From our church also in Egypt came Mrs. Esther Fahmy Wissa who is prominent in the feminist movement and the work of the Y.W.C.A. She was a visitor accredited by the Central office of the Council in Geneva.

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary
847 Thorn Street, Sewickley, Pa.

> ***The present world situation cries out for Christian discernment, for Christian illumination of the dark road ahead.***
> ***—Nils Ehrenstrom.***

"FREELY YE HAVE RECEIVED, FREELY GIVE"

Go forth among the poor
Thy pathway leadeth there,
Thy gentle voice may soothe their pain,
And blunt the pains of care;
Go forth with earnest zeal,
Nor from the duty start,
Speak to them words of gracious love,
"Blessed are the poor of heart."

Go forth among the sad,
Lest their dark cup o'erflow;
They have on earth a heritage
Of weariness and woe;
Tears dim their daily toil,
And sighs break out from sleep;
Bring light among the darkness, say,
"Blessed are they that weep."

Go forth among the weak
Who lack the strength of prayer,
Whose trust is lost in hopelessness,
Whose faith in deep despair;
And God's dear words shall touch their hearts
Like Hermon's holy dew,
"He giveth power to the faint"
And will their strength renew.

Go forth through all the earth,
There waiteth work for you,
The harvest truly seems most fair,
But laborers are few.
With tireless—hopeful—ardent love,
Fulfil your lofty part,
And yours shall be the blessing, too,
"Blessed are the pure in heart."

Unknown author, taken from *The Truth Path*, Published in 1863

MISS BRANDON

The many friends of Miss N. Addaline Brandon, who has, for 22 years, been a missionary in Pakistan-India, will be sorry to hear she is not returning to her beloved work. Miss Brandon's serious illness before coming on furlough, and her continued illness in America, make this decision necessary. With proficient medical care and the use of "wonder drugs," Miss Brandon has recovered from her illness, and an operation is not necessary. However, upon expert medical advice, the Women's Board reluctantly told Miss Brandon it could not take the risk of returning her to the same conditions on the Mission Field which led to her illness, and where she could not have the benefit of the medical care she would have in America.

This is a great sorrow for Miss Brandon and we ask her friends to pray for her, and to join the Board in an effort to find some useful service she may render in the Church at home, or wherever the Lord may lead.

CHANGES COME

The new Government is pushing many fine plans for reform and advance. A terrific building boom is on all over Egypt with fine, modern apartment houses going up in the cities. The heart of Cairo is changing rapidly in appearance. The site of the famous Shepheard's Hotel (destroyed in the riots two years ago) has become a large parking lot, and a new and very modern Shepheard's is going up on the site of the ancient Kasr-el-Nil barracks, facing a new Corniche on the Nile. It is planned to have pure drinking water in all the villages within a period of three years. Villagers here are quite conservative however, especially the women, so many planned reforms go rather slowly with them. A village near our school in Beni Suef now has free filtered water but I still see lines of women every day going to the canal some distance away to fill their jugs with the "rich" canal water. They also enjoy the visits with women friends as they get their daily supply together! Recently a high government official in a public broadcast urged that social reform should be carried on with a "missionary" approach and not purely a scientific one. He said a sympathetic human approach would win the cooperation of the villagers and was the only effective one.

Although we had our share of troubles, we had a very good year in our work in Beni Suef. I was kept from being too lonely because the days were so full. Most of my Egyptian co-workers carried on in a fine spirit and we all rejoiced in the opportunity to give Christian training to our 340 youngsters and to see spiritual fruit in many lives. Our senior classes took the government examinations and made the highest scholastic record in the province, which now has many schools. What made me happiest was to hear of the fine witness given by our girls as for several days they took their examinations with many from other schools. We gave our own Bible examinations as the one given by the government committee was so elementary and even then our girls were the only ones who were willing to be examined. The other schools said they had had no suitable teachers for Bible and were not prepared. This summer several youth conferences are being held here (by a Mission-Church committee) and we are praying that many may respond to the call for Christian service now that the opportunities are so great and the need so urgent.

Helen J. Noordewier, Beni Suef

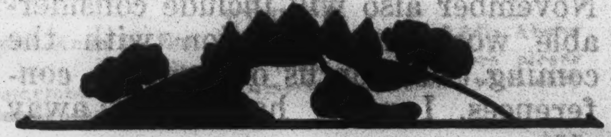
SO THIS IS LER

There are three residences here separated by quite a distance. The doctor's house is just now being rebuilt by Mr. Ted Pollock and is at one end of the compound, and the other family is about 6/10 of a mile on the other end. That is the house I will be living in after the Pollocks move on to another assignment. The house itself is not fancy, the yard and trees are desirable but need to be looked after. I chose to live here for the time being, but if a family comes here to live, I will go to the middle house which is also a bit smaller. The new hospital building is directly across from the middle house about 300 yards.

This station is picturesque although it is not on the river, but it also gives one the feeling of being more isolated due to the complete dependence upon river travel for supplies, mail and communication with the world at large. MAF can fly in here during the rains due to the sandy soil, but just now there is no radio or wireless system so that it is impossible to contact them except by way of the steamers which go to Malakal twice a month. One cannot depend on his supplies coming "on the next steamer" because they just don't! And there is an uncertainty about it all. There is literally no place from here by road, which is unlike Nasir and Akobo, Pokwo and Pibor and Abwong, for all of these stations have at least one road to Malakal. And we use it in the dry season to transport ourselves and friends as well as to get supplies. There are also no white people near here and it could be possible to be here for months without seeing another white person.

The Wests are very dear people. They have been very kind to me and I anticipate a time of true fellowship working with them. Dr. West is a doctor who doesn't wait for ideal surroundings before he gets to work. He has done all kinds of operations in a building which is more like a stable than a clinic. The people like him and his wife for they have given themselves to them and have gone a long way in attempting to learn the language. The attitude of the Nuers toward them is obvious and is refreshing to see. The Wests also have a keen desire to witness to the Nuers concerning their need for a Saviour and it is much on their hearts that the Nuers are so self-satisfied.

Eleanor C. Vandevort



DO YOU KNOW?

That we have only Margaret Ballantyne (may have to be taken for a boarding school this year); Marie Cash (traveling dispensary); Margaret Fehlman (city work); myself (specialized for all-over organization work city and district) as potential district evangelists? Actually Alice Hill, Helen Weede, Theresa Brownlee and Louise Scott and possibly Edith Drake are our only regular district evangelists. We tremble when we look at the soon-to-be-retired list. Truly we need your united prayers to know how best to spend our time. I left out Frances Brown's name, as she is a Women's District worker in name mainly, since she has the Foreign Board work for two districts besides the women's work for the same. I should not burden you with this in each letter, but truly this is one way of making it possible for you to "feel the pulse of the women" here.

That this year before our Normal and High School closed in Hajipura I took two of our promoters to speak to the students in order to motivate them to teach one adult to read during their summer vacation? One Literacy promoter is going to visit the work of two Presbyteries in this line, one for one Presbytery, Alice Hill for Sargodha Presbytery and a third promoter for Lyallpur Presbytery. I shall check all the readers who come with their student teachers to the September Bible Schools of three Presbyteries. We are grading them according to five points. If this is successful we shall enlarge this effort next year to include *all* our high schools. Besides this, in September it is my aim to visit a good many literacy centers on good roads; in October and November I shall go to those I cannot reach while monsoon mud prevails. September also includes the Sialkot Convention where I have several duties, one to teach the Punjabi women and girls who are readers. November also will include considerable work in connection with the coming two months of Laubach conferences. I really hate to be away from my own centers so much but people are pressing me to the limit to be present in every literacy conference from Sind through to Peshawer. Due to our centennial celebrations with two Board members present in January I simply cannot go to Peshawer. Marie McGuill wants to go to Sind and as she is a member of the Literacy Committee it is her responsibility also. My time will be constantly rushed from September 1 through February 10 when the Laubach team will be leaving. After that it will be follow-up work as we try to build on the foundations laid, complete new primers that will have been written in the first form while the Literacy Team is with us. Please do remember our two months with the famous Laubach Literacy Team that our aim with theirs may be realized: "Each one teach one and win one."

That Rev. Chandu Ray seems like a brother to many of us. He is proving a blessing in USA, as he is here. How God has blessed that spiritual man! It seems to me that he has accomplished more in his short life as a Christian than many of us have though we have been Christians at least in name all our lives. Yes, such do put us to shame, at least to thinking. Still if it were not for missionaries and the works they are doing such souls as Chandu would never have heard of Christ; therefore, we too have a place.

Laura R. MacLachlan, Qila Sheikhupura, Pakistan

INTERESTING ITEMS

Sangla Hill, Pakistan

School was more popular than ever this year and we took in 189, and that meant having new beds made. Even at that we turned away a lot of girls, some non-Christians as well as Christians. We have much to be thankful for in that the girls usually stay in good health. We had no epidemics and I am thankful. We have no doctor in Sangla on whom we can rely, but the Lord is good to us.

Locusts visited us the last Sabbath before school closed. The whole school turned out with tins and sticks and after a couple of hours the locusts gave up and moved on—couldn't be content to sit and eat in such commotion! The clerk writes that they have been there twice since I left; both times a windstorm drove them away before the vegetables were damaged. Vegetables are essential to a school!

Margaret L. Murdoch

* * *

Maji, Ethiopia

At present (July 29) it is bitterly cold in Maji, only six degrees from the equator, yet we shiver and have to wear wool cardigans and even a coat out of doors. The rain has been particularly heavy this year.

In June I went on a trek to Bachuma as I heard there were many sick people needing help. There is no medical help for 130 miles, i. e., Maji to Mizan and at the time Mizan clinic was closed. I had a month packed full with adventure, not all adventures I would have chosen or that I would care to experience again in some ways. Yet how wonderful was the experience of being utterly dependent upon God and finding again and again how near and dear He always was. Oh, if I could only have shared this precious joy with the hundreds of sick with whom I came in contact. They spoke other languages; we do pray for the time when their own people will be able to give the message of Salvation. I hope to go again when I get the new mule, not yet purchased, with the gift I received from our friend.

Eileen Halewood, R.N.

Pakistan

We had a fine rain this morning, the second one since we returned from the hills. It was very badly needed as there has not been much of a monsoon, and everything was dried up. The farmers had no fodder for their cattle and could not afford to buy fodder, so many cows were sold to the butchers. This has resulted in a great scarcity of dairy products, and milk, butter and ghee (clarified butter) have gone away up in price. This means that families cannot afford milk for their children.

(*Excerpt from a letter by Rev. P. A. Miller*)

* * *

My school year at Tanta G.B.S. has been a happy one, it didn't take long to feel at home with my co-workers; all have been helpful, kind, and patient . . . It was a thrill meeting and being mother to so many girls. I was fearful that I could never learn their names with such unfamiliar sounds. The girls' stock question each morning was: "What is my name?" By the end of the school year I was able to answer correctly, so it won't be difficult this year, as I know many now.

We hope for a large enrollment. Each day the girls are determined I shall learn to speak Arabic. I almost envy our young missionaries, for it is much easier for them to learn the language, but I console myself with the thought our Father knows the innermost longings of the heart, He understands. He has work for me even though I can not speak the Language.

Mrs. Alma Ross

WGMS SHORT-TERM MISSIONARIES

EGYPT

Miss L. Vernelle Blair, 1952	Cairo
Miss Ruth A. Brooks, R.N., 1953	Assiut
Miss Mildred M. Cooke, R.N., 1951	Assiut
Miss Eloise Crabbe, 1952	Assiut
Miss Lela Dillon, 1954	Assiut
Miss Lois A. Giffen, R.N., 1952	Assiut
Miss Emegene A. Golding, R.N., 1952	Tanta
Miss Bessie B. James, 1952	Tanta
Miss Catherine M. Jamieson, 1952	Cairo
Miss Marilyn R. Law, R.N., 1952	Tanta
Miss Ruth L. Nolin, 1951	Tanta
Miss Rosemarie Otto, 1952	Cairo
Miss Lois M. Patterson, 1954	Assiut
Miss Carolyn A. Phelps, 1954	Assiut
Miss Ruth Romaine, 1953	Assiut
Mrs. Alma P. Ross, 1953	Tanta
#(Mrs. John C.) Dorothy Miller Spielman, 1954	Cairo
Miss Mary Elizabeth Wilson, R.N., 1952	Tanta

#Two-year term

PUNJAB, PAKISTAN

Miss Marjorie L. Feenstra, R.M. T.	Lahore
Miss Helen P. Vos, R.N.	Lahore

THE SUDAN

Miss Irene M. Adams, 1954	Khartoum
Miss Minerva M. Campbell, 1954	Khartoum
Miss Martha I. Pollock, 1953	Malakal

ETHIOPIA

Miss Anna H. Ens, 1952	Box 1111, Addis Ababa

Note: In addressing these short-termers please remember to put "℅ American Mission" with each foreign address.

Temperance & Reform

MRS. W. J. H. McKNIGHT, Secretary,
36 Iroquois Drive, Pittsburgh 28, Pa.

> *The Christian fundamentally knows only one apartheid (separation) and that is separation from sin.—Ben J. Marais.*

It is now possible to report on the Bryson Bill. While the House Interstate Foreign Commerce Committee, which held the Hearing on the Bill, reported on August 18, it was too late to include for this page last month.

First, I should like to speak words of high praise for the large number of United Presbyterians who responded to our request for letters, petitions and telegrams to the Committee on behalf of Bryson Bill. From reports from our denomination and other sources, a tremendous response carried weight with the Committee.

Several favorable comments were in newspapers, and other publications over the country concerning the efforts of the United Presbyterians, and testimony offered at the Hearing.

In addition, we know that our work got "under the skin" of the other side as is evidenced by the following incident: you will recall the letter that was sent from our office giving suggestions and instructions for this campaign of letter writing, and the sending of petitions and telegrams. Many pastors and other leaders mimeographed this information and distributed it to members of their churches.

One such copy from a Pittsburgh church fell into the hands of the United States Brewer's Education Foundation with the result that Mr. Clinton M. Hester, Washington Counsel for this Foundation offered this "propaganda" as an "excellent illustration of the technique used by a vocal minority to pressure members of Congress"! He gave the information in detail, adding that it was evidently the work of "professional propagandists" and asked that the entire account be included in the Congressional report of the Committee. So, please don't think that our efforts have gone unnoticed! As a "minority" group we can rejoice in the effectiveness of our "pressure technique."

We also take courage in the results of the Committee's work. While it took no formal vote because of further need for clarification on the constitutionality of possible action, they made a report which most Temperance leaders consider encouraging—in fact, some say it is the most significant news in the Temperance field to come out of Washington in a long time. Condensation of report follows:

The Committee on Interstate and Foreign Commerce issued a stiff warning to Brewers, Vintners and the Radio and TV Industry which practically amounted to an ultimatum in that they were given until January 1, 1955 to clean house. The obvious implication is that unless they voluntarily clean up from the inside, action will be taken to curb or eliminate Radio-TV advertising.

It was pointed out that the distillers refrain from Radio-TV advertising and "suggested" that beer and wine industries take immediate steps to curtail or eliminate their advertising. It was also pointedly stated that TV beer and winecasting showing family scenes, or any person drinking, serving or preparing drinks, or scenes appealing to children are *not in good taste*. It was also indicated that the beer and wine industries would do well to take serious note of the "many complaints with regard to the improper and excessive advertising of alcoholic beverages on Radio and TV."

Likewise the Broadcasting Industry was criticized for its failure in self-regulation of beer and wine advertising and directed to take immediate steps to meet widespread complaints related to alcohol beverage advertising.

Futhermore the Radio-TV Industries were directed to "submit to this Committee by January 1, 1955 a report as to the steps already taken, and proposed to be taken, to cope with this problem. We expect the wholehearted cooperation of all concerned in arriving at a satisfactory solution to these vital issues".

Until further definite action is indicated, please continue to protest to Radio and TV stations, and *Pray Without Ceasing.*

Literature Department

MRS. JAMES T. VORHIS, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

The Churches are guardians of and spokesmen for the deepest beliefs and the loftiest dreams of men.—Dag Hammarskjold.

1955 READING COURSE—FOREIGN MISSIONS

(Choose one book in each group)

The 1955 interdenominational study of India, Pakistan and Ceylon ties in with our observance of 100 years of missionary endeavor in the Punjab and should be especially interesting and helpful to United Presbyterians.

Under Three Flags (A) by Stephen Neill. Cloth $2.00; paper $1.25. This basic study book tells us of the economic and political developments in India, Pakistan and Ceylon and how they affect the Christian church of these lands. What are the particular problems the church is facing in these countries that are learning independence and how is she measuring up to the needs of the hour? Can the Christian community, constituting only a small minority of the population, hope to exert any influence in the state? The author speaks from his twenty years' experience as a missionary to show where the church has succeeded and where it has failed and gives us an understanding of the conditions our missionaries face.

Face to Face with India (AY) by Roland E. Wolseley. Cloth $2.50; paper $1.25. India becomes more real to us as the author, a journalist, introduces us to some of the people—farmers, laborers, teachers, etc.,—and then lets each one tell us his story. These are the folks our missionaries meet. We gain insight into their problems and opportunities as we hear these stories. The author does not attempt to solve the problems. He simply presents the people that the church may know their needs and consider how she may help the people of India solve her own problems.

Change of Heart (Y) by Harold A. Ehrensperger. Cloth $2.00; paper $1.25. This is the story of a young Christian, Nihar, who leaves his native village to work in the jute mills of Calcutta. Disturbed by the misery and suffering of the big city he is attracted by a young Communist who has a "cause" to which he is devoted. He becomes acquainted with young Hindus, Moslems and a Buddhist, all interested in their country's new independence and all searching for something in life. He meets, and greatly admires, Bhave, the leader of the land reform movement. Against a background of old religions and new social movements Nihar makes up his mind as to his purpose in life. This is an interesting story and one that gives us some understanding of the new India.

The Hidden Treasure (T) by Jean Bothwell. Cloth $2.00; paper $1.25. This is, first of all, a good story about a teen-age Hindu boy, a story full of adventure, excitement and mystery. Gopal, living in Mohammedan Lahore at the time of the partition is forced to flee to safety in Delhi, 300 miles away. In telling Gopal's story Miss Bothwell gives us a good picture of the terror of those days and the hardships experienced in the exchange of population. Just what the secret treasure was, even Gopal did not entirely understand until the end of his journey.

HOME MISSIONS

Man and God in the City (A) by Kenneth D. Miller. Cloth $2.00; paper $1.50. Why do people live in the city? What special problems do city dwellers face? How successful is the church in reaching city people? Who are the unchurched? Dr. Miller discusses these and other questions. He shows through the use of illustrations what is being done in the "inner city," in residential areas and in the new suburbs that are springing up. There is wickedness in our cities; but there is also God. What can the average churchman do to help extend the Christian influence in our cities?

When Your Home is in the City (AY) edited by Lucy M. Eldredge. Paper 50¢. Similar in format to *Now, How,* and *Who?*, this little book is made up of stories, pictures and short articles that present city life in many phases. Some articles might be used as a basis for discussion and comparison with city life as your group knows it. A good book for busy people to read in odd moments.

They Live in the City (T) by Mary M. Lago. Cloth $2.00; paper $1.25. A group of teen-agers from many racial and cultural backgrounds are brought together by their interest in Christian service and learn that they have many things in common. The experiences of Kathy who has just moved from the farm to a new suburb; of Barry ill with rheumatic fever; of Joe and Jeff and Nick and Angela should be suggestive to young people who are seeking their place in the Christian church and community.

Dig or Die, Brother Hyde (AY) by William J. Hyde as told to Harriet H. Dexter. Cloth $3.00. This autobiography of a man who spent 70 years in the Methodist ministry will provide you with some chuckles as well as inspiration. William Hyde, at 22, started for Dakota Territory for his first charge with no church, no support, and $60 in his pocket and the advice "Dig or die, brother Hyde." Brother Hyde began to dig and kept at it all his life, from the days of the first services held over a saloon and reached by a ladder to the years spent in city churches. Faced with a new church and a new problem almost every two years he kept his joy in living and serving through it all.

Study Guides are available for both home and foreign study courses at 50¢ each. Specify adult, young people or teen-age.

The *Workbook* on India, Pakistan and Ceylon, is now ready. In addition to material on the interdenominational books, it also carries a supplement of several pages of our U.P. work in Pakistan-India. 60¢ (includes 10¢ cost for mailing)

Are you looking for a Christmas play? Try "Light in the Darkness"—each copy 10¢.

(Order all these books from the U.P. Bookstore; the play and *Workbook* from the Literature Dept.)

Tributes

Mrs. Eleanor Breitwieser

The members of the Dorothy Miller Missionary Society of the Forest Ave. U. P. Church of Bellevue, Pa., wish to pay tribute to the memory of our friend and associate, Mrs. Eleanor Breitwieser, who was called to a higher service by our Lord on Sept. 9, 1954.

A devout Christian, she gave unreservedly of her time, talents and strength in her Christian service. She was especially interested in the Juniors and had given years of her time as Junior Superintendent. Her work will live on in the lives of those who have been influenced by her teaching. Her readiness to accept responsibility was exceeded only by her dependability in carrying out to the last detail, the work she assumed.

We shall always cherish her memory, and to her loved ones we extend our sincere sympathy.

The Committee

Miss Anna Ferguson

The Women's Missionary Society and the Berean Bible Class of the United Presbyterian Church of Pittsburg, Kansas, wish to express their appreciation of the loyalty and faithfulness of one of their members: Miss Anna Ferguson, who passed away July 15th, 1954. Her influence in the Church and in the business world touched the lives of a host of people in the community.

Her chief joy and her life-long goal was to learn her Master's will and to render service both by doing and in generous giving. We shall always cherish her memory.

To her brothers and sisters we extend our sympathy and commend them to the loving care of Him whom she loved and served.

Committee
Mrs. John Lemon
Mrs. Frank Bitner
Mrs. A. B. Keller

Mrs. Florence Neely

The Bethella Shaw Missionary Society of Wallace Memorial U. P. Church, Washington, D. C., wishes to pay tribute to the memory of Mrs. Florence Neely, who was called to her heavenly home, July 20, 1954.

She was a member of this society for many years and one time president; and a life member of WGMS.

Mrs. Neely was a woman of outstanding ability and leadership and one "who loved the Lord" and we shall cherish the memory of her faithful daily Christian living, an inspiration to everyone. She was a daughter of the late Rev. S. J. Kyle, D.D. To her daughter, Isabel and her sister, Miss Mary J. Kyle we extend our loving sympathy.

Committee

Mrs. Flora May Miller Monks

The Women's Association of the First U. P. Church of Seattle expresses loving appreciation of the faithful, Christian life of Mrs. Flora May Miller Monks. Her birth place was Pittsburgh, Pa., April 22, 1869 and she passed away on August 25, 1954. Her influence touched many lives as Primary Superintendent for 18 years in the First U. P. Church. Mr. Monks has been an elder for many years and they celebrated their 60th wedding anniversary last March 15th.

Her memory is a rich heritage to friends, relatives, husband and daughter and we commend them to Our Heavenly Father for comfort and loving care.

The Committee

Mrs. John R. Patterson

The Women's Missionary Society of the First United Presbyterian Church of Swissvale, Pa., wishes to pay loving tribute to the memory of Mrs. John R. Patterson, who was called to her heavenly home on May 31, 1954.

We shall cherish her faithfulness to the church and missionary society.

Shall I bring flowers to thy grave,
Wet them with tears like rain,
Because the voice that bade thee wake
Hushed thee to sleep again?
Rather will I a bouquet make of helpful words,
To be a daily gift to all who need
In memory of thee.

Mrs. George F. Fulton
Mrs. Charles E. Price

Mrs. Lawrence DuBois

The Women's Missionary Society of the United Presbyterian Church, Bellaire, Ohio, pays tribute to the memory of Mrs. Lawrence DuBois who passed away at her home May 15, 1954.

She was an enthusiastic teacher of a boys' class, took an active part in WMS. To her loved ones we extend our sincere sympathy.

The Committee

Mrs. May Moreland

The WMS of the Eskridge, Kansas, U.P. Church wishes to pay loving tribute to the memory of Mrs. May Moreland, who passed to her heavenly home on June 7, 1954.

Mrs. Moreland was a Life member of the WGMS and a sincere and faithful member of the local society. She attended all meetings as long as her health permitted.

Her patience and humble submission to her Heavenly Father's will during her lingering illness endeared her to all who knew her.

To her loved ones we extend sympathy.

Committee

Mrs. Mary E. Patterson

Once more, The Women's Missionary Society of the Fairhill U. P. Church, Phila., Penna., has lost a loved member and friend, Mrs. Mary E. Patterson, who was our pastor's wife, and who had labored with us these past seven years, and who was called to her Heavenly Home on July 5th, 1954. We bear witness to her faithfulness and devotion to the Church, Missionary Society, Sabbath School and all other organizations. Her quiet and devout life was an inspiration to us all. Her life was an example of Christian living. She had an abiding faith in God, a love for His Word. She built her own monument in the hearts and lives of those who worked with her in the Master's service, a monument that will endure as long as memory shall live.

While we mourn our loss, we rejoice that to her has been fulfilled the promise, "Be thou faithful unto death, and I will give thee a crown of life."

To her husband, Rev. William Patterson, and son, Calvin, we extend our deepest sympathy.

Women's Missionary Society
Fairhill U. P. Church, Phila., Pa.

Miss Sadie McClung

The Women's Missionary Society of Ottowa, Kansas, wish to pay tribute to the life and unceasing devotion of Miss Sadie McClung who left us on August 16, 1954. Her presence among us is greatly missed.

Women's Missionary Society

Mrs. Samuel Merk

The Women's Missionary Society of the Atlantic (Iowa) United Presbyterian Church has lost a loved member and friend, Mrs. Samuel Merk, who passed away September 3, 1954. She was faithful in attendance at Church School, Worship Service and all meetings of the Missionary Society and was willing to serve in every way.

We extend our deep sympathy to her loved ones, her husband, her son and his family.

Committee
Mrs. Jim Williams
Mrs. Warren Duncan
Miss Ethel Henderson

AMERICAN MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Miss Agnes Ruth Bond....................
..........Wheelock Academy, Millerton, Okla.
Mr. Leslie Smith..........R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer......Warm Springs, Oregon
Rev. Louis Mitchell..........Tama, Iowa
Mr. E. A. Penney......R.F.D., Simnasho, Oregon
Rev. F. C. Patterson, Oljato Christian Mission...
..........................Kayenta, Arizona
Freight and Express address..Flagstaff, Arizona

MOUNTAIN MISSIONS

FRENCHBURG, KY. SCHOOL

Supt. and Mrs. Arthur Gathman...Frenchburg, Ky.
Mr. Geraldine Galloway, H. S. Prin..Frenchburg, Ky.
Mr. Lester McCauley, Elem. Prin...Frenchburg, Ky.
Mrs. S. O. Linderholm, Secretary..Frenchburg, Ky.
Mrs. Clay Banks..........Frenchburg, Ky.
Mrs. Irene Birchfield..........Frenchburg, Ky.
Mrs. Louise Burtner..........Frenchburg, Ky.
Miss Alice Childs..........Frenchburg, Ky.
Miss Francina Dyer..........Frenchburg, Ky.
Mrs. Florence Eiler, Matron.....Frenchburg, Ky.
Miss Alice Hesselink..........Frenchburg, Ky.
Miss Lois Heykoop..........Frenchburg, Ky.
Mrs. Alice Hughes..........Frenchburg, Ky.
Miss Janet Jones..........Frenchburg, Ky.
Mr. S. O. Linderholm..........Frenchburg, Ky.
Miss Alberta McBride..........Frenchburg, Ky.
Miss Esther Marie McDowell....Frenchburg, Ky.
Miss Joyce Murphy..........Frenchburg, Ky.
Miss Bertha Pecht..........Frenchburg, Ky.
Mr. Robert Randall, Coach..........Frenchburg, Ky.
Mr. Arnold Ross..........Frenchburg, Ky.
Mr. Zenas Spicer..........Frenchburg, Ky.
Mrs. John Teed..........Frenchburg, Ky.
Mr. Adrian Wells..........Frenchburg, Ky.
Mrs. Clinnie Patterson,
Clothes Room Manager..........Frenchburg, Ky.
Mrs. Lela Horn, Dietitian..........Frenchburg, Ky.

JANE COOK HOSPITAL

Miss Glendine Lundquist, R.N.
Supervisor..........Frenchburg, Ky.
Miss Mary Olive Cochran, R.N.....Frenchburg, Ky.
Miss Jeannette Mannix, R.N.......Frenchburg, Ky.
Miss Betty J. Hatton, R.N........Frenchburg, Ky.
Mrs. Berna Phelps, L.P.N.........Frenchburg, Ky.
Mrs. Prudie Dalton, L.P.N.........Frenchburg, Ky.
Miss Bernice J. Olson, Technician Frenchburg, Ky.
Mrs. Emma Brooks, Dietitian....Frenchburg, Ky.

EZEL, KY. SCHOOL

Supt. and Mrs. William A. Heagen.......Ezel, Ky.
Miss Larue Millen, H. S. Prin..........Ezel, Ky.
Miss Wanda Aigner..........Ezel, Ky.
Miss Mildred Baldwin..........Ezel, Ky.
Miss Ruth Bemis..........Ezel, Ky.
Mr. Glen Helton..........Ezel, Ky.
Mrs. Jean Helton..........Ezel, Ky.
Mrs. Mildred Little..........Ezel, Ky.
Mrs. Fred S. (Ann Adair) McGeoch.....Ezel, Ky.
Miss Gladys Millen..........Ezel, Ky.
Mr. Ottis Murphy..........Ezel, Ky.
Mrs. Dorothy Murphy..........Ezel, Ky.
Mrs. Ora Mynhier..........Ezel, Ky.
Miss Elizabeth Newcomb..........Ezel, Ky.
Miss Lois Raub..........Ezel, Ky.
Miss Marilyn Tague..........Ezel, Ky.
Miss Florence Wheeler..........Ezel, Ky.
Mr. J. S. Trimble—Coach..........Ezel, Ky.
Mrs. Eliza Hulick—Clothes Room Mgr....Ezel, Ky.

Boxes sent to Frenchburg by parcel post or motor freight should be addressed to Mr. Arthur Gathman, Frenchburg School, Frenchburg, Ky., and those sent by railroad or express should be addressed to Mr. Arthur Gathman, Frenchburg School, Mt. Sterling, Ky. For Ezel, to Mr. William A. Heagen, Ezel School, Ezel, Ky., if by parcel post or motor freight, but to Mr. William A. Heagen, Ezel School, Mt. Sterling, Ky., if sent by railroad freight or express.

CITY AND PRESBYTERIAL

Miss Jean Dickey..........New York Presbytery
.....9 Hillsboro, Elmont, L. I., New York, N. Y.
Miss Esther Jones..........Caledonia Presbytery,
..............115 Marjorie Dr., Kenmore, N. Y.
Miss Dorothy Partington..........Westland, Pa.
Mrs. R. G. Russell..........Slovan, Pa.

RETIRED FROM ACTIVE SERVICE

Miss Margaret Beveridge..................
..........U. P. Home, Washington, Ia.
Miss Sallie E. Dickey..........℅ D. H. Dickey,
..........127 Church St., Punxsutawney, Pa.

NEGRO MISSIONS

ARLINGTON INSTITUTE

Supt. and Mrs. K. P. Thomas......Annemanie, Ala
Miss Georga Lee Jackson.......Annemanie, Ala.
Mrs. Willie Knight..........Annemanie, Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples..........Camden, Ala.
Mr. Harry W. McKeldin, Ass't. Prin...Camden, Ala.
Miss Joe Dee Atchison..........Camden, Ala.
Miss Ethel M. Allen..........Camden, Ala.
Mr. and Mrs. W. B. Ballard..........Camden, Ala.
Miss Frances J. Boyd (Bible)..........Camden, Ala.
Mrs. Gwendolyn Cooke..........Camden, Ala.
Mr. R. V. Cooper..........Camden, Ala.
Mr. H. A. Duncombe..........Camden, Ala.
Mrs. A. E. Freeman..........Camden, Ala.
Mr. Thos. V. McDowell..........Camden, Ala.
Mrs. Elizabeth Parrish..........Camden, Ala.
Miss Geraldine Pettway (Bible).....Camden, Ala.
Mrs. Neola Reese..........Camden, Ala.
Mrs. Mayme L. Smith..........Camden, Ala.
Mrs. Mattie L. Street..........Camden, Ala.
Mr. and Mrs. James L. Tyree..........Camden, Ala.
Miss Lizzie Washington..........Camden, Ala.
Miss Alice B. Whitaker..........Camden, Ala.
Mrs. Cora H. Whorter..........Camden, Ala.
Mrs. E. Johnetta Wilson..........Camden, Ala.
Mrs. B. D. Bridges, Dietitian..........Camden, Ala.
Mrs. Sarah W. Rivers, Matron..........Camden, Ala.
Mrs. Minnie Peoples, Laundress.....Camden, Ala.
Mr. Martin Dees, Maintenance..........Camden, Ala.
Rev. James Reese, Pastor at
Camden and Miller's Ferry..........Camden, Ala.

THYNE INSTITUTE, VIRGINIA

Mrs. Grayce S. Hudley..........Chase City, Va.

JUBILEE HOSPITAL, N. C.

Mrs. Eva J. Adams, R.N., Supt...Henderson, N. C.
Mrs. Allen, R.N..........Henderson, N. C.
Mrs. Barnett, R.N..........Henderson, N. C.
(Four other graduate nurses and
twelve other aides.)

HENDERSON INSTITUTE

Miss Eva Thomas, Bible..........Henderson, N. C.

KNOXVILLE COLLEGE. TENNESSEE

Mrs. Geneva Arnold..........Knoxville, Tenn.
Mrs. Lillian Jenkins..........Knoxville, Tenn.
Mrs. Fern Peoples..........Knoxville, Tenn.
Mrs. Mozelle Robinson..........Knoxville, Tenn.
Miss Mabel Weir..........Knoxville, Tenn.
Mrs. Mildred Wellman, R.N.......Knoxville, Tenn.
Mrs. Marcella Latham..........Knoxville, Tenn.
J. H. Clark, M.D..........Knoxville, Tenn.
Mrs. P. H. Parker,
Church Missionary..........Knoxville, Tenn.

MILLER'S FERRY, ALABAMA

Supt. and Mrs. B. T. Ridgeway. Miller's Ferry, Ala.
Mrs. Fannie P. Donaldson.....Miller's Ferry, Ala.
Miss Olivia Hamilton..........Miller's Ferry, Ala.
Mr. Booker T. Hollinger.....Miller's Ferry, Ala.
Mrs. Annie Jones..........Miller's Ferry, Ala.
Miss Darthular Mangram.....Miller's Ferry, Ala.
Mrs. Izetta McCaskill..........Miller's Ferry, Ala.
Mrs. Annie McDowell..........Miller's Ferry, Ala.
Miss Mildred Mosley..........Miller's Ferry, Ala.
Mr. and Mrs. C. T. Patterson..Miller's Ferry, Ala.
Mrs. Alene Reese (Bible).....Miller's Ferry, Ala.
Miss Dorothy Veasley..........Miller's Ferry, Ala.
Miss Annie Walton..........Miller,s Ferry, Ala.
Mr. Otis Woody..........Miller's Ferry, Ala.
Mr. Herman Bridges,
Maintenance..........Miller's Ferry, Ala.

PRAIRIE, ALABAMA

Supt. and Mrs. William T. Peters....Prairie, Ala.
Mrs. Leola Jackson..........Prairie, Ala.
Miss Vashti Jones..........Prairie, Ala.
Mrs. Juanita Seldon..........Prairie, Ala.
Mrs. Helena Shelby..........Prairie, Ala.
Rev. C. C. Brown, D.D., Pastor at Prairie and
Annemanie.....625 Jeff Davis Ave., Selma, Ala.

RETIRED FROM ACTIVE SERVICE

Mrs. Patsy Kennedy..........................
..........717½ Norwood Ave., Toledo, Ohio
Miss Josephine Warren.....℅ Mrs. P. H. Parker,
Knoxville College, Knoxville, Tenn.
Dr. and Mrs. D. F. White..................
..........825 First Ave., Selma, Ala.
Mrs. N. D. Williams..........Miller's Ferry, Ala.

FOREIGN MISSIONARIES UNDER THE W. G. M. S.

% American Mission should be added to each foreign address

EGYPT

Mrs. Sara E. Baker, 1950 .... Assiut
Miss Mary Frances Dawson, 1922; 1945 .... Cairo
Miss Marjorie J. Dye, 1951 .... Cairo
Miss Lois M. Finney, 1953 .... Cairo
Miss Davida M. Finney, 1915 .... Cairo
Miss Elsie M. French, 1909 .... Cairo
Miss Martha C. Glass, 1921 .... Luxor
Miss Eulalia D. Grether, 1929 .... Tanta
Miss Faith E. Hamilton, 1954 .... Cairo
Miss L. Katherine Jacobsen, 1954 .... Cairo
Miss Lois D. Kingan, 1926 .... Benha
Miss Mary L. Markley, 1954 .... Cairo
Miss Helen J. Martin, 1915 .... Cairo
Miss Beatrice H. McClellan, 1948 .... Luxor
Miss Jeannette L. McCrory, 1916 ....
.... 37 Sidi el Metwali, Alexandria
Miss Evelyn McFarland, 1919; 1949 .... Cairo
Miss Sarah B. Meloy, 1923 .... Cairo
Miss Helen J. Noordewier, 1921 .... Beni Suef
Miss Frances M. Patton, 1922 .... Mansura
Mrs. Rachel T. Seiver, 1925 .... Fayoum
Miss Norma Lee Squires, 1954 .... Cairo
Miss Inez M. Sutton, 1949 .... Luxor
Miss Marie F. Tait, 1925; 1948 .... Assiut
Miss Alberta A. Tedford, R.N., 1947 .... Tanta
Miss Mary C. Thompson, 1939 .... Tanta
Miss Mary L. Thompson, 1917 .... Assiut
Miss Elizabeth M. Wilson, 1932 ....
.... 9 Sharia Massoud, Abbassia, Cairo
Miss Laura B. Wright, 1921 .... Minia

On Furlough

Miss Helen R. Brownlee, R.N., 1921 ....
.... % Mrs. T. H. Bruce, 2824 Moraine Ave.,
Dayton 6, O.
Mrs. Ada A. Dunlap, 1926 ....
.... 155 Beechwood Rd., New Wilmington, Pa.
Miss Alice M. Grimes, 1924 ....
.... % Mrs. Delbert Hutchison, Claysville, Pa.
Miss Venna R. Patterson, 1924 ....
.... 923 6th St., N., Nampa, Idaho
Miss Martha A. Roy, 1938 ....
.... 1 E. High St., New Concord, Ohio
Miss Helen M. Walker, 1930 ....
.... 299 W. Second Ave., Columbus 1, Ohio
Miss Margaret A. Work, 1924** ....
.... E. Platte Ave., Fort Morgan, Colo.

PUNJAB, PAKISTAN

Miss M. Marie Allison, 1952 .... Pasrur
Miss Ruth I. Ardrey, 1924 .... Lahore
Miss Margaret E. Ballantyne, 1941 ....
.... No. 10 Mall Rd., Jhelum
Miss R. Jean Black, 1921 .... Sangla Hill
Miss Frances E. Brown, 1927; 1937 .... Lyallpur
Miss Theresa I. Brownlee, 1922 .... Sialkot City
Miss Audrey C. Campbell, 1953 .... Sargodha
Miss Florence M. Carithers, R.N., 1953 .... Taxila
Miss Marie E. Cash, R.N., 1926 .... Pasrur
Miss M. Evelyn Cathcart, 1925 .... Sialkot City
Miss Margaret J. Fehlman, 1913 .... Rawalpindi
Miss Evva P. Hartig, R.N.A., 1924 .... Jhelum
Miss Eva M. Hewitt, 1930 .... Sialkot City
Miss Alice G. Hill, 1938 .... Sargodha
Miss Reba C. Hunsberger, M.D., 1921 .... Taxila
Miss Mary H. Lentz, R.N., 1950 .... Sialkot City
Miss Barbara A. Lewis, 1953 ....
.... Kinnaird College, Lahore
Miss M. Frances Lincoln, R.N., 1920 .... Sargodha
Miss Laura R. MacLachlan, 1938 .... Sheikhupura
Miss Margaret L. Murdoch, 1924 .... Sangla Hill
Miss Marian T. Peterson, 1930 .... Gujranwala
Miss Gene A. Purdy, 1954 .... Gujranwala
Miss Louise E. Scott, 1916 .... Gujranwala
Miss Elizabeth H. Turner, R.N., 1947 .... Sialkot City
Miss Helen V. Weede, 1928 .... Campbellpur
Miss Josephine L. White, 1951 .... Sialkot City

On Furlough

Miss Edith M. Drake, 1947 ....
.... % Westminster College, New Wilmington, Pa.
Miss Glendine Lundquist, R.N., 1933 . Frenchburg, Ky.
Miss Evelyn M. McKelvey, R.N., 1937 ....
.... Frenchburg, Ky.
Miss Laura Reynolds, 1924 ....
.... 320 Bennett Rd., Buffalo 25, N. Y.

PUNJAB, INDIA

Miss Vida J. Graham, 1922 .... Dhariwal
Miss S. Jane Lamont, 1928 .... Pathankot
Miss Dorothy M. Neff, 1952 .... Pathankot
Miss Willa M. Ramsey, 1921 .... Pathankot
Miss Vivian L. Trimble, 1921 .... Pathankot

THE SUDAN

Miss Mary Anna Bode, 1952 .... Omdurman
Miss Mary E. Cole, 1919 .... Wad Medani
Miss Una Cole, 1918 .... Gedaref
Miss Beverly J. Day, 1953 .... Omdurman
Miss Mary V. Ewing, R.N., 1940 .... Doleib Hill
Miss Marian I. Farquhar, 1945 .... Nasir
Miss Rosaltha Kenagy, 1950 .... Khartoum North
Miss Aleta J. Matthews, 1946 ....
.... Box 34, Khartoum North
Miss Mary Jane McKnight, 1922 .... Atbara
Miss Dorothy L. Rankin, 1946 .... Doleib Hill
Miss Mary K. Smith, M.D., 1944 .... Nasir
Miss M. Evelyn Stewart, 1952 .... Omdurman
Miss Helena G. Tetley, 1951 .... Doleib Hill
Miss Frances Turk, R.N., 1921 ....
.... P. O. Box 155, El Obeid
Miss Eleanor C. Vandevort, 1949 ....
.... Ler via Adok, U.N.P., White Nile Mail Service
Miss Ruth E. Wilson, 1951 .... Omdurman

On Furlough

Miss Marguerite M. McClellan, 1926 ....
.... 401 W. Chelten Ave., Philadelphia 44, Pa.
Miss E. Verna Pillow, 1930 ....
.... 425 N. 10th St., San Jose, Calif

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920 .... Ghimeera
Miss Isabel Blair, 1922 .... Sayo
Miss Eileen Halewood, R.N., 1947 .... Maji
Miss Norma H. Knieriemen, R.N., 1953 Addis Ababa
Miss Martha A. Maxwell, R.N., 1951 .... Sayo
Miss Ruth E. McCreery, 1950 .... Addis Ababa
Miss Hazel J. McGeary, 1946 .... Maji
Miss Ruth M. Nichol, 1938 .... Addis Ababa
Mrs. A. W. Pollock, R.N., 1942 .... Addis Ababa
Mrs. Ruth L. Walker, 1923 .... Ghimeera
Miss Joan E. Yilek, 1948 .... Addis Ababa
Send all Ethiopia mail to Box 1111, Addis Ababa.

On Furlough

Miss Marjorie Faught, R.N., 1933** ....
578 Sheffield Drive, Springfield, Delaware Co., Pa.
Miss Mary Nell Harper, R.N., 1948 ....
.... 2718 Pine St., Everett, Wash.
Miss Marguerite M. Lienard, 1948 ....
.... 18951—40th Pl., N.E., Seattle 55, Wash.

Under Appointment

Miss Louisa G. Hines, R.N., 1953 ....
.... 195 Pleasant St., Brockton, Mass.

RETIRED FROM ACTIVE SERVICE

EGYPT

Miss Ella M. Barnes, 1911 ....
.... United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909 ....
.... 1214 5th Ave., St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1918 ....
.... 225 E. Broadway, Newton, Kansas
Miss Minnehaha Finney, 1894 ....
.... 121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 .... Assiut, Egypt
Miss Lucy Lightowler, 1921 ....
.... 5528 Wayne Ave., Philadelphia 44, Pa.
Miss Dora B. Mason, 1918 ....
.... % U.P. Home for Children, R.D. 1, Mars, Pa.
Miss Carol E. McMillan, 1906 ....
.... 1203 E. Washington St., Washington, Ia.
Miss Marion A. Paden, 1902 ....
.... 1444 Indiana Ave., Connersville, Ind.
Miss M. Stella Robertson, 1922 ....
.... Five Shoregate, Crail, Fife, Scotland
Mrs. Jane Smith Simpson, 1922 ....
.... 228 E. Main St., Ligonier, Pa.
Miss Nellie C. Smith, 1911 ....
.... 102 W. Poplar St., Grove City, Pa.
Miss Laura B. Walker, 1904 ....
.... 806 Penn Ave., Pittsburgh 21, Pa.
Miss Ethel L. Weed, 1919 ....
.... % Mrs. McCallister, 315 Fourth St., Carmi, Ill.
Miss Ida Whiteside, 1913; 1935 ....
.... 25 Prospect St., Greenwich, N. Y.
Miss Ruth M. Williamson 1924; 1944 ....
.... 505 S. Main St., Greensburg, Pa.
Miss Esther W. Wilson, 1919 ....
.... % Mrs. John McCain, 322 Bridge St.,
West Bridgewater, Pa.

PAKISTAN-INDIA

Miss Emma Dean Anderson, 1881 ....
.... 806 Penn Ave., Pittsburgh 21, Pa.
Miss Hazel Bennett, 1908 ....
.... 754—22nd St., San Diego 2, Calif.
Miss M. Lois Boyd, 1918 .... % Mrs. John Smiley,
311 N. St. Louis St., Sparta, Ill.
Miss Mary J. Campbell, 1884 ....
.... Box 992, Santa Ana, California
Miss Betsy Fleming, 1913 ....
.... 6549 Emerald Ave., Chicago 21, Ill.
Miss Kate A. Hill, 1896 .... Eldora, Iowa
Miss Flora Jameson, 1903 ....
.... 806 Penn Ave., Pittsburgh 21, Pa.
Miss Mary Kyle, 1904 ....
.... 425 N. Galloway St., Xenia, Ohio
Miss Mary E. Logan, 1891 ....
.... 325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902 ....
.... 806 Penn Ave., Pittsburgh 21, Pa.
Miss Georga Wengert, 1919 .... Lebo, Kansas

THE SUDAN

Miss Elsie E. Grove, 1912 ....
.... 21 Caroline Ave., Poughkeepsie, N. Y.
Miss Ray Huffman, R.N., 1924 ....
.... 3210 Olive St., Kansas City, Mo.
Miss Aulora R. McIntyre, 1911; 1919 .. Lenox, Iowa

**Leave of absence for family reasons.

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Dr. and Mrs. H. E. Philips
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Dr. and Mrs. Mark S. Roy .....New Concord, Ohio
Dr. and Mrs. F. Scott Thompson
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....340 S. Ridgewood Ave., Daytona Beach, Fla.
Dr. D. R. Gordon
..........2380 Carroll Park, S., Long Beach, Calif.
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Miss Wilma G. Duff..........Assiut
Miss Neva J. Galloway..........Cairo
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MOUNTAIN AND PRESBYTERIAL MISSIONS

(Continued from Page 179)

vite folks to Sabbath School and Church if they do not have a church home. In this type of work one meets all types of people. Often one wonders in ringing the door bell of a stranger, what kind of person is going to open the door. Some of these people are friendly and kind; others are very unfriendly and uninterested.

We covet your prayers for those who seem indifferent to the Gospel, that they may know Christ as their Personal Saviour. We give each a Gospel tract on the Plan of Salvation.

We also covet your prayers for our Young People's Society which will begin again the first of Oct. Here in the city it is hard to get young people interested in the spiritual side of life. We plan to use a series of topics on "The Walk and Talk Of Christians."

Thanks for your prayers for the work in the New York Area for we need the prayers of loved ones and friends as we labor for the Master.

Jean Dickey

ASIA AND AFRICA ASK SEARCHING QUESTIONS

(Continued from Page 148)

vage when Rome was going to pieces, and it was the Bishop of Antioch and Patriarch of Constantinople who founded the liturgy of the Orthodox Church. I will read for you a short passage from a sermon by Chrysostom in Antioch towards the close of the fourth century*

> "But if in this life also (the Gospel) hath advantages, as indeed it hath, this also is more than all a matter of great wonder, that (the Apostles) had power to persuade men who had done innumerable evil deeds, yea such as no one else had done, that they should wash themselves clean of all, and they should give account of none of their offenses. So that on this very account it were most of all meet to wonder, that they persuaded Barbarians to embrace such a faith as this, and to have good hopes concerning things to come; and having thrown off the former burden of their sins, to apply themselves with the greatest zeal for the time to come to those toils which virtue requires, and not to gape after any object of sense, but rising to a height above all bodily things, to receive gifts purely spiritual: yea, that the Persian, the Sarmation, the Moor, and the Indian should be acquainted with the purification of the soul, and the power of God, and His unspeakable mercy to men, and the severe discipline of faith, and the visitation of the Holy Spirit, and the resurrection of bodies, and the doctrines of life eternal. For in all these things, and in whatever is more than these, the fishermen, initiating by Baptism divers races of Barbarians, persuaded them to live on high principles.
>
> "Of all these things then, having observed them accurately, let us speak unto the Gentiles, and again, let us shew them the evidence of our lives: that by both means we ourselves may be saved, and they drawn over by our means unto the glory of God. For unto Him be the glory forever. Amen."

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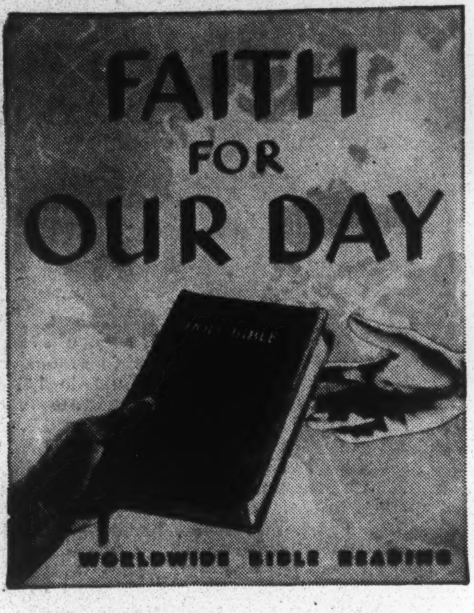
*The homilies of Saint John Chrysostom on the First Epistle of Saint Paul the Apostle to the Corinthians, Oxford, 1854, p. 99.



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NOVEMBER

25 Thanksgiving	Psalms 1
26	Psalms 23
27	Psalms 27
28 Sunday	John 1:1-34
29	Psalms 37
30	Psalms 46

DECEMBER

1	Psalms 51
2	Psalms 91
3	Psalms 103
4	Psalms 121
5 Sunday	Isaiah 40
6	Isaiah 53
7	Isaiah 55
8	Matthew 5
9	Matthew 6
10	Matthew 7
11	Luke 15
12 Universal Bible Sunday	John 3
13	John 10
14	John 14
15	John 15
16	John 17
17	Romans 8
18	Romans 12
19 Sunday	I Corinthians 13
20	I Corinthians 15
21	Ephesians 6
22	Philippians 4
23	Hebrews 11
24	Revelation 21
25 Christmas	Luke 2:1-20

For those who want to continue reading the Bible the last six days of the year, these passages are recommended:

26 Sunday	Luke 2:21-52
27	John 1-:35-51
28	Psalms 119:1-40
29	Psalms 119:41-80
30	Psalms 119:81-128
31	Psalms 119:129-176

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